MISSIONARY EDUCATION
IN
HOME AND SCHOOL

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MANUALS OF RELIGIOUS EDUCATION
FOR PARENTS AND TEACHERS

Edited by Charles Foster Kent
In collaboration with Henry H. Meyer

MISSIONARY EDUCATION IN HOME AND SCHOOL

By RALPH E. DIFFENDORFER

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TO
MY WIFE
WHO LOVES AND UNDERSTANDS
A LITTLE CHILD

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CONTENTS

PAGE
INTRODUCTION: THE PLACE OF MISSIONARY EDUCATION..... 7

PART I—PRINCIPLES

CHAPTER
I. THE AIMS OF MISSIONARY EDUCATION.......... 15
II. THE SIGNIFICANCE AND CULTIVATION OF FRIENDLINESS. 41
III. THE AWAKENING AND EXTENSION OF SYMPATHY...... 65
IV. THE DEVELOPMENT OF HELPFULNESS.......... 93
V. LEARNING HOW TO COOPERATE.......... 113
VI. STEWARDSHIP AND GENEROSITY.......... 141
VII. TRAINING IN LOYALTY TO THE KINGDOM.......... 175
VIII. THE SENSE OF JUSTICE AND HONOR.......... 207
IX. THE MATERIALS OF MISSIONARY EDUCATION.......... 233
X. THE BIBLE AND MISSIONARY EDUCATION.......... 247

PART II—SPECIAL METHOD

XI. THE MISSIONARY EDUCATION OF CHILDREN (UNDER NINE YEARS OF AGE).......... 265
XII. THE MISSIONARY EDUCATION OF GIRLS AND BOYS (FROM NINE TO TWELVE YEARS OF AGE).......... 283
XIII. THE MISSIONARY EDUCATION OF GIRLS AND BOYS (ABOUT THIRTEEN TO SIXTEEN YEARS OF AGE).... 297
XIV. THE MISSIONARY EDUCATION OF YOUNG PEOPLE (FIFTEEN TO EIGHTEEN YEARS OF AGE).......... 317
XV. THE MISSIONARY EDUCATION OF YOUNG MEN AND YOUNG WOMEN (EIGHTEEN TO TWENTY-FOUR YEARS OF AGE).......... 339
XVI. THE MISSIONARY EDUCATION OF ADULT MEN AND WOMEN.......... 369
XVII. RELIGIOUS EDUCATION FOR THE NEW DAY.......... 389

INDEX.......... 401

INTRODUCTION

THE PLACE OF MISSIONARY EDUCATION

Some time ago the following letter was received from the director of an institute for the training of Sunday school teachers in one of our large cities:

"You will note that the Training Institute is solely for the purpose of religious education. The question of arranging to have missionary instruction included another year in the curriculum is for the Board of Managers and the Teacher Training and Graded Work Committee to decide."

In the mind of this Sunday school worker missionary education and religious education are thought of as two quite distinct processes. In general, this was the attitude of most religious workers ten years ago when the author began an investigation of the relation of missionary education to religious education, and especially its place in the home and the church school. This distinction between religious education and missionary education was so marked and so persistent as to make certain results inevitable. The mission boards recognized more and more that the maintenance of their work depended upon rearing a generation of Christian people in thorough sympathy with missionary work, and with full conviction that its expanding needs must be met thoroughly and efficiently. For many years these boards had been reaching down into the local church for the purpose of organizing special groups for training in missionary interest and for added support. Mission bands, junior missionary societies, girls' and boys' clubs with a missionary purpose, and voluntary mission study circles were organized wherever there were sympathetic leaders to assume the responsibility. Then the mission boards began to see that these special organizations reached only a small proportion of the children and youth in the churches. The local Sunday school was the most permanent organization in the church dealing with boys and girls. Cases were rare where it did not include within its membership practically all the children and youth in the parish. It was natural, on this account, that the mission boards should desire to interest the Sunday school in their work, and many attempts were made to break into the Sunday school organization.

The policies and the methods in missionary education ten years ago, arose out of this necessity. Missionary committees were organized in the Sunday school and special missionary Sundays were introduced into the calendar, at which time missionary programs and special missionary lessons were taught, sometimes by specially prepared teachers. The material used came from the mission boards, but rarely, if ever, had the indorsement of the general Sunday school leaders, secretaries, and editors. There was also the temptation to exploit the Sunday school for the purpose of raising money. Collecting devices of various sorts were offered for use, and appeals were made to classes and schools for the support of special objects in mission fields. Many conferences were held to discuss missionary giving in the Sunday school, and whether or not it would be right to take five minutes each Sunday or once a month, or substitute a missionary lesson for the review lesson once a quarter.

On the other hand, it was natural that the Sunday school leaders, not being in touch with the pressing needs of the mission boards, should oppose and in some cases resent these attempts to break in upon their schedule with a new program of study, giving, and service. These religious educators were providing Bible study in cycles of lessons known as the "Uniform Lesson System." All the publications were devoted to the treatment of these lessons, and all the time of the local schools was spent upon their study and discussion. The funds collected in the local Sunday school in the regular offering were used largely for the purchase of the lesson papers and supplies for the school. As a rule, children were not given any instruction or training in the habits of systematic giving, or in relating their gifts to the work of the local church in its community, or to home and foreign missions. Sunday school teachers were trusting that the pupils themselves would apply the principles of the Bible to everyday life. They were hoping also that the pupils would relate their Sunday school teaching to the need for gifts of money and service. Those who were directing regularly the religious education of the churches did not regard missions as we think of it in this book as the main business of the church, and they made little or no attempt to create a generation of Christians who would so regard it.

The effect of this situation upon the pupil and upon his conception of missions was logical. He looked upon an interest in missions as something special or optional, or something in addition to his religious thought and life. This conception was heightened by the efforts to organize mission bands and other missionary groups. Children were asked if they would join the mission band which was to meet some time through the week. These appeals were zealous and, in many cases, convincing, but, after all, it was optional with the children. To them it was something in addition to the regular requirements of religious education in the home and in the church school. The baneful effect of this procedure throughout the churches can hardly be overestimated. A delegate to a missionary summer conference went home to her Sunday school class of junior pupils with the resolve that she would change her whole point of view with reference to their religious training. She had learned in her Conference training course that the normal result of her teaching should be Christian conduct especially in all social relations. She felt also that these relationships would have increasing significance in the growing lives of her pupils, and finally comprehend community, national, and international interests, all of which should become Christian. Enthusiastic over her new ideals, she proposed to her class a course of lessons with related activities which the pupils soon discovered were missionary. Evidently, they were labeled. In a common quick response, those pupils reminded their teacher: "It is not your business to teach missions. Mr. A. does that on the first Sunday of the month!" This remark was the logical conclusion to be drawn from our conception and procedure in times past.

Fortunately, there appeared, in time, a group of religious leaders who saw that religious education was failing to meet the requirements. It was too academic. Functional psychology, as taught in our colleges and universities; pedagogy based upon learning by doing; the principles of child development as revealed in child study; the changing conceptions of the church and its work; and the newer ideals of social service were making it increasingly apparent that there must be some radical adjustment in the aims, material, and methods of religious education.

In recent years the emphasis on social evangelism and the social gospel has had a wholesome effect upon the conception of missionary education, even as it has more and more affected the work of missions itself. If missions are to be considered an organized enterprise for the purpose of selecting individual missionaries and sending them to the needy places of the world, missionary education must directly train our boys and girls to support this enterprise. It must also make an appeal to them to offer themselves, after due meditation and prayer, for service in these fields. On the other hand, if we are to include in missions the process of Christianizing all our social relationships in the community, in industry, in national life, and in international affairs, then the scope, the aims, the methods, and the material of missionary education will be greatly broadened. It is the writer's feeling that we can never hope to establish the kingdom of God on earth by depending exclusively on special agents, however well qualified, sent out by our churches in order that all the people may hear the gospel. The world now finds itself in closer relations than ever before. The peoples of the earth form a great family, and are in normal contact in trade, government, education, the pursuit of the arts, and in pleasure travel. The next generation, therefore, will face the problem of making effective in every relationship of life the implications of the gospel of Christ. If this be true, the aims of missionary education for the present growing generation of children must be comparable with the task which they are expected to meet. Religious education, therefore, will more and more approximate the conception which some of us have of missionary education. This much is certain, missionary education will be an essential part of all religious education.

PART I

PRINCIPLES

CHAPTER I

THE AIMS OF MISSIONARY EDUCATION

God of the nations, hear our call;
Thou who art Father of us all;
Show us our part in thy great plan
For the vast brotherhood of man.

In plastic form the nations lie
For molding, unto us they cry;
May we their urgent summons heed
And gladly go to meet their need.

May we, a nation blessed with light,
Be ever truer to the right,
That nations in our life may see
The power which we derive from thee.

Let us with earnestness of youth
Care only for pursuit of Truth.
O, may we feel thy guidance still
And heed the impulse of thy will!

Thus, as thy kingdom cometh here,
Shall it throughout the world draw near;
And loyalty to country then
Shall reach out to include all men.
—*Vera Campbell,* 1913.

CHAPTER I

THE AIMS OF MISSIONARY EDUCATION

The Popular Conception of the Term "Missionary." Recently a normal class composed of students preparing for religious work was asked to take pencil and paper and to write down the first thought suggested to their minds by a certain word. The leader then said, "missionary," and the following words and phrases were written: a messenger of Christianity, the mental picture of a certain man, service, A. M. A. (After Money Again), one sent for service, China, Miss C. (a student in the room), cannibal, ships, a man with a red beard, a typical old maid, a peculiar person, a man who lives the spirit of missions, one sent forth, "Go ye into all the world," a sent one, India, China, Japan, consecration, Burma, Mary Reed, not a man with a green umbrella, Strait's Settlements, a certain man, and one who helps others.

A study of these phrases shows that most of these students associated the word "missionary" with certain particular people, countries, travel, money, and queerness. Similar experiments have been made at other times and places with practically the same results. It may be said that a majority of people think of "missionary" in these imperfect and misleading terms. It is as a qualifying adjective that the word "missionary" is most frequently used. In the mind of the average Christian it describes boards, societies, candidates, secretaries, libraries, books, meetings, collections, offerings, committees, or bulletins, all of which are impersonal and apart from his own individual life.

A Dictionary Definition. "Missionary" is derived from the Latin *mitto,* "to send." It describes the act of sending, or being sent, that with which the messenger is charged, an association of those who have been sent or are sending others, an organization dependent on another, or special services or a series of addresses for the influencing of others in a creed or faith. A "missionary" is the person who is sent, or the word may qualify anything which has to do with the above meanings.

Are These Conceptions Correct or Adequate? The great enterprise known as missions, with its boards, committees, funds, buildings, representatives, literature, and special methods, is all possible simply because of a certain quality of character which, when truly developed, is the spirit of the missionary himself. It is not necessarily membership in a society, or Board, or the giving of money, or the going out to a foreign land, but something behind all this—a power in the life of the individual Christian, an attitude toward the world and its needs; in short, the spirit of Christ, one "sent with a message" embodying in himself the meaning of the message. The fundamental problem for the religious teacher is whether or not these characteristics are to be reserved for a few, our "missionaries," or are to become the normal product of our whole process of religious education.

Every Christian a Missionary. The world will scarcely become Christian through the efforts of several thousands of special representatives sent out by more or less self-contented churches. Mohammedanism to-day has 200,000,000 adherents in the world, and Christianity had a start of six hundred years. Mormonism in less than a century has largely dominated the life of a half dozen or more States and has influenced the entire fabric of our national life. The Christian Scientist is an enthusiastic propagandist, a radiating center of his belief. In a few decades these people have extended the knowledge of their faith to every part of the world. Whatever we may say regarding their methods and ideals, these forms of religion have never set up a special machinery for extension as has Christianity. Their propagation is the task of the whole body. Each person is constituted a missionary and all relationships of individuals and groups come under the sway of the impulse toward extension. The missionary ideal and spirit is an essential part of their faith.

"But it is probably true that the masses of Islam have more generally, both geographically and as to periods of time, been undivided toward missionary work, toward the spread of their faith by one means or another. . . . The impulse in Islam is to spread and propagate itself through direct movements of the people and not through the efforts of a class especially set apart thereto."[1]

"Any study of Mohammedanism which overlooks the intense zeal of the Moslem in the propagation of his faith is sadly defective."[2]

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[1] Duncan B. Macdonald, Aspects of Islam, pp. 269, 270.

"The Mormons are, above all, propagandists. This idea is inculcated into them from childhood."[3]

"It was somewhat in consequence of the forming of the national association, somewhat in the gradual missionary work of the Journal, and largely because of the healing work of the students, who went out from the college, month after month, that Christian Science spread to every part of the country."[4]

Historically, this is equally true of Christianity. Gibbon assigns as one of the principal causes explaining the rapid spread of Christianity in the Roman empire the fact that each convert regarded it as his great privilege and responsibility to disseminate among his acquaintances the inestimable blessings which he had received. Harnack, in his Mission and Expansion of Christianity in the First Three Centuries, has strongly enforced this point.

After showing in great detail the rise, work, and influence of apostles, prophets, teachers, and missionaries, Dr. Harnack says:

"The most numerous and successful missionaries of the Christian religion were not the regular teachers, but Christians themselves, in virtue of their loyalty and courage. . . . Above all, every confessor and martyr was a missionary. . . . The executions of the martyrs must have made an impression which startled and stirred wide circles of people. . . . It was characteristic of this religion that everyone who seriously confessed the faith proved of service to its propaganda. Christians are to 'let their light shine, that pagans may see their good works and glorify their Father in heaven.' If this dominated all their life, and if they lived according to the precepts of their religion, they could not be hidden at all; by their very mode of living they could not fail to preach their faith plainly and audibly. . . . We cannot hesitate to believe that the great mission of Christianity was in reality accomplished by means of informal missionaries. Justin says so quite explicitly. What won him over was the impression made by the moral life which he found among Christians in general."[5]

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[2] E. M. Sherry, Islam and Christianity in the Far East, p. 51.

[3] Bruce Kinney, Mormonism, p. 77.

[4] Sibyl Wilbur, The Life of Mary Baker Eddy, p. 303.

"The inner spread of Christianity comes out primarily and preeminently in the sense, felt by Christians, of their own strength. Evidence of this feeling is furnished by the zeal they displayed in the extension of the faith, by their consciousness of being the people of God and of possessing the true religion, and also by their impulse to annex any element of worth and value."[6]

To train every Christian to be a missionary, nay, more, to identify the two is the conception which offers a challenging opportunity to the religious education of to-day and to-morrow.

The Missionary Spirit. The attitude of Jesus toward the world is the missionary spirit. When scarcely out of his youth, fully conscious of his divine mission and of the meaning of his message for the world, Jesus began to proclaim the kingdom of God to the people in whatever place he found them assembled. This spirit has also characterized every great missionary. In terms of individual attitude, the missionary spirit may be said to consist, in the first place, of faith in this world as God's world, and a conviction that it is grounded in no blind and barren mechanism, but in an eternal and patient purpose for good not unlike that of a wise father for his children. Then it is a great, deep sense of justice, a quality which answers the demand of conscience and adjudges our relations to others on a basis of righteousness. It is also a life of friendship or comradeship, acknowledging all people to be the children of God, thus pinning its faith to the dignity and worth of humanity. There is also a broad sense of sympathy and a desire to help, serving the common good and others for their own sakes. Ability to cooperate loyally in the establishing of the kingdom of God on earth is an essential element. These characteristics and attitudes constitute what is meant in these pages by "missionary," and a discussion of them forms the chapters of this book.

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[5] Vol. i, p. 366-8.

[6] Vol. ii, p. 33.

Missionary Education Is a Complex Process. It is more than telling a story, reading a book, or joining a mission study class. It deals with life impulses, attitudes, ideals, and breadth of knowledge and experience. In order to produce a missionary church as indicated above, religious education must more and more develop those fundamental qualities of character which function normally in everyday living. It must cease to be academic and become practical. We must come out of the old rut of thinking that the meaning of education is exhausted in formal instruction, or in cramming the intellect. In this connection we may observe the change which is rapidly occurring in the conception of secular education. There was a day when it was regarded chiefly as learning the facts of a textbook. Now it is looked upon as including all of those factors and influences which prepare for complete living. In a notable address before the National Education Association, in convention in 1915 at Oakland, California, Mr. L. B. Avery, assistant superintendent of the schools of Oakland, pointed out the danger of making efficiency in getting things done the final test of the teacher. "The trouble with the efficiency system is that it asks, not 'Is he honest?' but 'Can he deliver the goods?' not 'Is it right?' but 'Is it scholarship?' Thus it tends to a material basis and material ends in education. But the real end of education is not merely efficiency in getting things done, but character. No doctrine of efficiency can take the place of human love and loyalty and devotion; no material accomplishments can take the place of inspiration and aspiration molding human life." "Education is the preparation for life. It is a large and a noble part of life itself, and yet it finds its particular aim and purpose in the preparation for the life which is to come when the happy school days are over. Hence the purpose of education is to make the boy and girl willing and able to help in the realization of ideal values."[7]

Educa

"Education, in short, cannot be better described than by calling it the organization of acquired habits of conduct and tendencies to behavior. You should regard your professional task as if it consisted chiefly and essentially in *training the pupil to behavior:* taking behavior, not in the narrowed sense of his manners, but in the very widest possible sense, as including every possible sort of fit reaction on the circumstances into which he may find himself brought by the vicissitudes of life."[8]

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[7] Hugo Münsterberg, Psychology and the Teacher, pp. 63, 65, 70.

How to live—that is the essential question for us. Not how to live in the mere material sense only, but in the widest sense. The general problem, which comprehends every special problem, is the right ruling of conduct in all directions under all circumstances. In what way to treat the body; in what way to treat the mind, in what way to manage our affairs, in what way to bring up a family, in what way to behave as a citizen, in what way to utilize all those sources of happiness which nature supplies—how to live completely. To prepare us for complete living is the function which education has to discharge.[9]

Religious Education, therefore, Must Be Truly Prophetic in Spirit and Method. It cannot do less than to interpret to children and youth the significance of Jesus for the world of to-day. It must do more; it must point out as clearly as it is given us to discern them the implications of the world's changing life for the Christianity of to-morrow. To do this the religious leader cannot have his eyes wholly on the past, but, with the forward look, will try to make available for to-day and to-morrow the lessons from God's dealings with men in the past. As some have heard Professor George A. Coe say in his classroom lectures:

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[8] William James, Talks to Teachers on Psychology, pp. 28, 29.

[9] Herbert Spencer, Education, p. 30.

"The essence of Christian education is in continuous development of the child's present social experience toward and into appreciation of and devotion to the ideal of Jesus Christ, which includes God and men in social unity."

All will agree that the core of Christianity is personal devotion to Jesus Christ. It is only when we come to interpret what that means that we find the necessity for changing conceptions. In each age Christ means something different as men try to interpret him for the life of their day. The religious education of to-day will not be less evangelistic than in any past generation. It will put devotion to the ideal of Jesus Christ first and it will also direct its most intelligent inquiries to determine the meaning of the child's growing social experience.

If every Christian is to become a missionary, we will not only increase the interest in and support of our national mission boards, but will also train a generation of men and women who will acknowledge their normal social contacts as offering the greatest opportunities for Christianizing the world. A number of classifications of these contacts of the individual with society have been made. For our purpose, we will take the following, indicating also the particular problem for religious education.

The Family. The conviction that the family must be maintained and loyalty to the home as a Christian institution have first place in any scheme of missionary education. From every foreign mission field comes the testimony of missionaries to the effect that one of the most potent influences for propagating the Christian ideal is the life of the Christian family. All through his well-known work,[10] Dr. Dennis shows that the reconstruction of the family, next to the regeneration of individual character, is the most precious contribution of missions to heathen society, and is one of the most helpful human influences which can be consecrated to the service of social elevation. In the effort to hallow and purify family life Christian missionaries stir the secret yearnings of fatherhood and motherhood; they enter the precincts of the home, and take childhood by the hand; they restore to its place of power and winsomeness in the domestic circle the ministry of womanhood; and at the same time they strike at some of the most despicable evils and desolating wrongs of the fallen world. If parental training can be made loving, faithful, conscientious, and helpful; if womanhood can be redeemed and crowned; if childhood can be guided in tenderness and wisdom; if the home can be made a place where virtue dwells, and moral goodness is nourished and becomes strong and brave for the conflicts of life, one can conceive of no more effective combination of invigorating influences for the rehabilitation of fallen society than will therein be given.

"The Christian home is to be the transforming center of a new community. Into the midst of pagan masses, where society is coagulated rather than organized, where homes are degraded by parental tyranny, marital multiplicity, and female bondage, he brings the leaven of a redeemed family, which is to be the nucleus of a redeemed society. . . . This new institution, with its monogamy, its equality of man and woman, its sympathy between child and parent, its cooperative spirit of industry, its intelligence, its recreation, its worship, is at once a new revelation and a striking object-lesson of the meaning and possibility of family life."[11]

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[10] James S. Dennis, Christian Missions and Social Progress.

Dr. Robert Evans[12] has written that "the missionary and his family have a wonderful influence for the elevation of domestic life among the natives of Assam. They see how he respects his wife and treats his children. They are also taught that woman is not inferior to man as an intellectual and responsible being, and learn to exercise patience and protect her as the weaker vessel. This change is seen first in Christian families who are more intimately associated with the missionaries, and come under the influence of Bible teaching. But it is fast extending to those heathen families who are more directly in contact with missionaries and native Christians. I know many Hindu families in which the wives are treated very differently since the men have become acquainted with the missionaries. A feather will show whence the wind blows."

Another missionary[13] says that the happy homes of Christians affect the heathen very favorably. Once a man came to a friend of his bringing his idol, the "God of Riches," which he presented to him, saying: "We have never any peace in our house. I am told if I give up idols and believe in Jesus, my home will become a little heaven on earth. Here is my idol." The cleanliness, sanitary improvements, and decent arrangements for sleeping (instead of the usual indecencies) impress the heathen favorably.

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[11] Edward Alexander Lawrence, Modern Missions in the East, pp. 196, 197.

[12] The Rev. Robert Evans (W.C.M.M.S.), Mawphlang, Shillong, Assam.

[13] The Rev. Joseph S. Adams (A.B.C.F.M.), Hankow, China.

In his series of Adult Bible Class lessons on Poverty and Wealth, in the chapter in which is discussed "The Breakdown of Family Life," showing the influences of poverty in the family, Professor Harry Ward says that the family is the first social group. Its health and permanence is, therefore, the first concern in the effort to secure social welfare. It is the first school of morals. Within the family the power of social living, of contributing to the common welfare, is developed or destroyed.[14]

What, then, is to be the attitude of the Christian toward all the factors which make for the maintenance of the family as a social institution? On the foreign mission field and among primitive and neglected peoples at home, the church has answered this by sometimes initiating and always fostering the factors essential to the permanence of the family. Medical, industrial, and educational missionaries and the mothers and daughters of missionaries have been the pioneers in many non-Christian lands of a new family life. The Christian evangelist has preached a standard of marriage and family morals which has almost revolutionized the Orient's social order.[15] Such work is now recognized as an integral and necessary form of the Christian propaganda. But what of the established body of Christians in our home churches? Have we systematically cultivated intelligence regarding the principles upon which the family is founded? Have we taken seriously the significance of eugenics, child-training, the awakening of adolescence, love-making, social purity, poverty, intemperance, and divorce, as factors in the permanency of the family? The sanctity of marriage is the foundation of the Christian's family. Yet much of the fun-making capital of moving-pictures, vaudeville shows, and the theater is directed against the higher ideals of married life. If love-making is referred to among high school students and employed young men and women, they are liable to greet the remarks with snickering or, being blasé, they may appear indifferent, or attempt to smother their deeper sentiments and emotions. The churches, as the organized Christian body, by a widespread, constructive educational movement could change the present apparently indifferent and mocking attitude toward the family as a social institution, and could preserve it for those Christianizing influences of which it has always been the center.

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[14] See Harry F. Ward, Poverty and Wealth, p. 85.

[15] Shailer Mathews, The Individual and Social Gospel, Chapter II, "Christianizing the Home."

Loyalty to the home as a Christian institution will make the walls which inclose the family more than the marking off of a place in which to eat and sleep. The home will become in its own organized life and in its attitude toward the community a positive Christian influence. It will be a social example of integrity, justice, and service. All that Christ demands of the individual Christian will be found in the collective life of the members of the family group. Here in America too, just as in a non-Christian land, the Christian home will become a silent but ever-living influence for propagating the Christian ideal.

The Community. The educational problem here is the development of the community spirit and a sensitiveness to community needs. A community is a group of people living together having common needs and common interests, and is one of the most fundamental social units. Because people live in communities they form certain organizations, our community institutions, which in their activities affect the life of the whole people. Among these are the municipal government, with its police, fire, garbage-removal, building, street-cleaning, and city-planning departments, the public library, the schools, associations, clubs, playgrounds, and athletic organizations. Here are normal social groups and contacts which the Christian people have more or less neglected in times past until many of them are in the control of unscrupulous persons, and the entire community has suffered thereby. The local church is also one of these community institutions. What shall be the attitude of its members and all Christian people to these common interests, needs, and problems? Can the will of God be realized through these agencies as well as through the group which meets once a week in a church building? Are these institutions not vitally related to the life of all the people? Can we not make religion serve the whole life of the whole group? These are some of the questions which religious education should answer for the growing life of the coming generation.

The State. A new patriotism and a new attitude toward the State is an urgent need. Our strong American emphasis on the complete separation of the church and state has led us into the fundamental error of failing to carry Christian principles into government. The corruption of our local, State, and national government is too widely known to need any elaboration here. The important questions for us are, How is it possible in a so-called Christian democracy? and How may the state of the future be led to recognize the welfare of the group as its chief objective?

The new patriotism will put righteousness first. It is only a superficial love of country that leads men blindly to toil and sacrifice for a nation openly unrighteous. President Wilson, in his Philadelphia speech to four thousand newly naturalized American citizens, said: "My urgent advice to you would be not only always to think first of America, but always, also, to think first of humanity. You do not love humanity if you seek to divide humanity into jealous camps. Humanity can be welded together only by love, by sympathy, by justice, and not by jealousy and hatred." What must be the emphasis in religious education if the commandments of Christ are to be binding on diplomats and rulers, and not mere texts to be memorized? Can the preacher, superintendent, teacher, and parents remain silent if the Golden Rule is to be for empires as well as for individuals? Maybe there is a different law for men when they are statesmen![16]

This is not arguing for the union, once more, of church and state. We are not asking that the salaries of the clergy shall be paid from the State treasury, with the consequent dominating of policies and message. But it does mean that in home, church, and school, in any place where boys and girls are being taught, they will be led to think of the State as a divine institution for meeting the needs of the people, and a force working for the coming of the realm of God in the hearts of men. As they approach the age when they will be called upon to exercise the right of franchise let our youths be instructed in the meaning of citizenship, its obligations, and opportunities for service. Let them be trained in statecraft by legislating for their own community needs. Let them learn in practice that our Christian doctrine of brotherhood is based on a democracy which does justice, loves mercy, and walks humbly before God.

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[16] Christianity and World Peace, by Charles E. Jefferson, p. 102ff.

The Industrial Order. The awakening of a sense of justice for the reconstruction of the industrial order is a fundamental educational problem. The social outreach of industry is larger than the community and the State. The industrial order knows no geographical or racial bounds. It constitutes the economic basis of society. In it men, women, and children find the means of daily living. Out of it arises the provision for all the good things of life and the cruel arm of oppression as well. It is the great horizontal cross-section of life. It affects all classes. Can we Christianize it? Can groups of Christian men and women, utilizing their normal contacts with industry, bring justice and honor and brotherhood to prevail in the realm of daily toil? Must we not educate the coming generation far differently from the one just passing?

There are in every church loyal and sincere men and women who, under the first spell of a commercial age, did not regard as necessary, or at least as consistent, the application of Christian principles to business. Many a deacon of long and pious prayers, with perfect conscience, sought personal advantage in a business deal, or grew wealthy on false representations or labor exploitations. They are not wholly to be blamed. Their lives are, to a large extent, the result of their early training.

Christianizing the industrial order will be a boon to foreign missions. The very propaganda into which our business men and women are pouring their thousands of dollars and are giving up their strong sons and daughters, is being neutralized, or at least seriously embarrassed, by unscrupulous business methods and the exploitation of ignorant people by our industrial emissaries throughout the world. The manufacture of opium in China, the silk industry in Japan, the exporting of rum to Africa stare at the missionary, God's messenger of love and justice.

Every Arab trader is a missionary for Allah and his prophet, Mohammed. Would that every commercial traveler would practice and teach the ideals of Jesus!

International Affairs. The cultivation of the international mind is the latest and biggest note in education. In his report for 1914 to the Board of Trustees of Columbia University, President Nicholas Murray Butler called attention to the opportunities of a great university to educate its students in international relationships. "The great war," wrote President Butler, "which is devastating and impoverishing Europe, has taught millions of men who have never before given thought to the subject how interdependent the various nations of the earth really are. These international relations are only in part diplomatic, political, and legal; they are in far larger part economic, social, ethical, and intellectual. In seeking out the facts which illustrate these interrelations and interdependences, and in interpreting them, there is a new and hitherto little used field of instruction which is just now of peculiar interest and value to the American. If the world is to progress in harmony, in cooperation, and in peace, the leaders of opinion throughout the world must possess the international mind. They must not see an enemy in every neighbor, but, rather, a friend and a helper in a common cause. To bring this about implies a long and probably slow process of moral education. The international aspect of every great question which arises should be fairly and fully presented, and, without dealing too much with the speculative aspects of a future internationalism, stress should constantly be laid upon the world's progress in interdependence."

Our problem for religious education is to help to create this quality of mind and to relate it to the church's present world task. It is inherent and fundamental in the mind of Jesus, and in his teaching concerning the Kingdom. He comprehended the race in his thinking, his living, and his dying."[17]

In the Gates Memorial Lectures, delivered at Grinnell College in February, 1915, Dr. Jefferson called the building of the world brotherhood the greatest problem of the twentieth century. "We are living in a new world. Columbus in the fifteenth century discovered a world which historians call new, but that world was not so new as the one in which we now live. America is newer now than it was in 1492. What America was in 1492 it had been for centuries. The whole world has been transformed within the last hundred years. There is a situation now which never existed before. There is a set of conditions to-day of which men of preceding generations knew nothing. Steam and electricity are the twin magicians which have made all things new. They have annihilated space. The ancient walls are all down. There are no hermit nations. Around the planet there is nothing but open doors. The continents have been linked together, first by electric wires, and now by the more subtle wires of the ether. We can see around the world and hear around it. What is done in one country is seen by all, what is whispered in one capital is published in all the other capitals. This annihilation of space has brought all the races for the first time in history face to face with one another. The nations all are neighbors. A thousand new points of contact have been established, every point of contact a possible source of friction. Traders go everywhere. Every nation is represented in every market of the world. The oceans are so many highways along which the nations drive their chariots in quest of pleasure and of gold. The world is now a city, the various nations are so many city wards. The streets are crowded with representatives of all kindreds and tribes and breeds. Science has made the earth a neighborhood. The neighborhood can never be destroyed. Nations can never go back into their former isolation. Races can never hide themselves behind mountains or seas. For richer, for poorer, for better, for worse, all the nations must live together until death overtakes the world. The neighborhood is here. The problem is how to convert it into a brotherhood. That is the supreme task of the Christian religion; that is the cardinal problem of the twentieth century."[18]

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[17] Compare Charles Cuthbert Hall, Christ and the Human Race.

The Aims of Missionary Education. Missionary education will, therefore, seek to reach the springs of action, the native social impulses and feelings, and to strengthen and direct them through use. It will endeavor to inculcate high and adequate missionary ideals as the goals of Christian living, and will train a growing generation to be loyal to a world-wide brotherhood. It will relate individuals and groups to the needs of the world in service, and will endeavor to produce a generation intelligently in touch with the principles, history, and present status of the kingdom of God and to enlist every Christian as an active agent tirelessly working for the establishment of that kingdom.

FOR FURTHER STUDY AND DISCUSSION

1. Make the experiment with the word "missionary" with a class in the church school, young people's society, missionary society, or any other group who have

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[18] Charles E. Jefferson, Christianity and World Peace, p. 23.

not read this book or who do not know the experiment. Note the results and compare with this chapter.

2. Make a list of all the work in your church which is termed "missionary," and then a list of all the other activities. What is the difference between the two lists?

3. Consult a number of adult church members who do not believe in missions and ask for their reasons. Determine, if possible, what influences or lack of training in their childhood and youth may have a bearing on their present position.

4. What reply would you have made to the class of Junior pupils referred to on page 10?

5. Let the members of your class consult fifty persons in your church, and inquire whether or not during a year past they have definitely endeavored to commend Jesus Christ and his church to non-Christians, and if so with what results? From all who have not so endeavored secure, if possible, their reasons and note any evidences of early religious training.

6. Make a list of your own community needs. Note the ones with which you have direct contact. Through these contacts, how could you improve these social conditions?

7. Is a Christian traveling salesman in a non-Christian foreign country under any obligation to "let his light shine"? Suppose it interferes with his business?

8. How would you justify a propaganda on the part of your Foreign Mission Board to stop the importation of liquor to Africa?

9. Is the missionary education policy in force now in your own local church adequate? Why?

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The Individual and the Social Gospel. Shailer Mathews. Discussion in textbook form of the relation of the individual to society and Christianizing the home, education, and the social order.

Christ and the Human Race. Charles Cuthbert Hall. From a broad view of the world, an attempt to answer the question, What shall be the religious attitude of the West toward the East?

Christianity and World Peace. Charles E. Jefferson. A most vigorous appeal for Christianity's duty in the present world crisis.

CHAPTER II

THE SIGNIFICANCE AND CULTIVATION OF FRIENDLINESS

In Christ there is no East nor West,
  In him no South nor North,
But one great fellowship of love
  Throughout the whole wide earth.
In him shall true hearts everywhere
  Their high communion find.
His service is the golden cord
  Close-binding all mankind.

Join hands, then, brothers of the faith,
  What'er your race may be!
Who serves my Father as a son
  Is surely kin to me.
In Christ now meet both East and West,
  In him meet South and North,
All Christly souls are one in him
  Throughout the whole wide earth.

—*John Oxenham.*

CHAPTER II

THE SIGNIFICANCE AND CULTIVATION OF FRIENDLINESS

A FEW years ago a woman was telling a group of friends about two young Chinese boys who were students in the same college which she attended. These boys had been plucked out of the Boxer Uprising "as brands from the burning." They were products of the work of Christian missions in China, and were sent to the United States for their higher education. They were cultured young gentlemen, one of them being a well-known representative of the ancient Confucian family. After their college days they completed postgraduate work in one of the leading Eastern universities, and then returned to China in time to participate in the recent political and social reconstruction of their country. Both are now holding positions of trust and honor, and are discharging their duties with great ability.

In this conversation with her friends the woman said that she expected these two young men as guests on a certain date. Immediately there came a reply of surprise and wonder: "Invite a Chinaman to your house? I should think you would be afraid."

All of the persons in this conversation were members of Christian churches, and many of them were active workers. They were from Christian homes, and had been in Sunday school from earliest days, some having been teachers. They had attended conventions and conferences. Their response was, therefore, the more amazing. Why should this be the attitude of these people toward two Chinese students? Why should they feel afraid of the Chinese? Why should they evidence surprise that some one cared enough for these two men to invite them to her home? Later it was discovered that there was little or no interest in missions on the part of this group. Could there be a connection between their reaction as noted above, and their interest in missions? Did it have any relation to their religious training in the home and the church school? How far did the ideals of the community affect it?

During "The World in Boston," a missionary exposition which stirred the whole of New England, one of the stewards made the acquaintance of a Burmese girl of rare charm and beauty. Her family for several generations were Christians. She had received her early training in a mission school in Burma. During her student days in America she made many friends in summer conferences, conventions, local churches, expositions, and other public places, where people thronged to hear her sing beautiful Karen songs, and tell about the people of her native land. The Boston young woman and the Burmese girl soon became fast friends. The novelty of a friendship of two women of different races soon gave way to a genuine affection which was constituted as would be the friendship between any two American persons. When it came time for the Burmese girl to leave Boston a company of interested people were bidding her good-by, and the two girls, American and Burman, embraced and kissed each other. This showing of their affection was received by many in the group with astonishment. Was it only because they were not used to it? Is the Orient still such a novelty? Or, was there a lurking prejudice against the East and the West thus joining in friendship?

When I was a small boy and lived in a little town in the center of a township of a thousand people, off from the main arteries of travel, eight miles from the nearest railroad, there came one time to the town two men with a band of Indians. The public hall in the town was rented for a week, and every night the Indians sang Indian songs, and gave exhibitions of Indian dancing, and then sold a patent medicine. I was away from home in a near-by village for the first two or three days the Indians were in town. When I came home and met for the first time some of my playmates, I was greeted with threats and warnings of all sorts which they said had come from these Indians. There was one of them in particular who was "a terrible savage." It was dangerous to pass him on the street, and all the boys avoided his path. I was curious about these Indians and asked my father to take me to see them. This he did one day when they were all at their boarding place. I found myself fascinated with the big Indian, and soon discovered that he could speak English, a fact which none of my boy friends had made known. He soon took me on his lap, told me stories, and showed me trinkets from his pockets. He was giving me my first lessons in racial fellowship. I discovered later that the warnings of the boys came from an incident which happened on the second day after the arrival of the Indians. A number of grown men in the village sportingly gathered all the boys they could find around the big Indian, and then, having arranged with him beforehand, he gave the boys a terrible scare.

Why was it that through all of my boyhood days I was a friend of the American Indian? Why did I take his part against other boys in school debates? As I look back now I realize that in this incident there was laid the foundation of my admiration of the American Indians which has since brought me into contact with some rare Indian personalities.

The Gregarious Instinct. Companionship is one of the manifestations of the social instincts. We are told that the tendency to seek the companionship of others is born within us.[1] This tendency, therefore, is a part of the teacher's working capital in the pupil. It is already within the pupil to be used and strengthened and directed into those channels that will make for the largest and noblest living.

The Elements of the Universal Man. It is a common observation that little children make companions out of their dolls, and in doing this they are without the prejudices of adults. Our children own and play with dolls representing nearly all the peoples of the earth. I have observed that their favorites are not chosen from the standpoint of peculiarities of dress, or color of the skin or mode of dressing the hair, but because of certain human qualities necessary to friendship which the children have imputed to them. I once knew a boy whose favorite was a Japanese doll almost as big as himself which he had named Nessima. This doll was taken to bed with him every night. Children love their dolls, and other children because they are children. The imagined activities of the dolls are the things which children do the world over. They play, eat, sleep, cry, must be punished, and go to school. The religious teacher's opportunity is to nurture these elements of the universal man and strengthen them in every way possible.

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[1] Edwin A. Kirkpatrick, Fundamentals of Child Study, p. 118ff.

The Races of the Earth are To-day Intermingling in Nearly All of the Affairs of Life. In this respect, at least, the world of to-day is different from that of the pioneer missionary who became an explorer as well. Our own land is rapidly becoming a home for all the different peoples of the world. We cannot escape coming into contact with peoples of other races, and they cannot escape us. More and more, through business, education, the arts and religion, we are to form relationships with the people of every land, regardless of race. Improved methods of transportation, commerce, communication, and the press have actually associated the different races of the earth, to an unparalleled extent, and will continue still further to mingle these races in the years just ahead. Are we adjusting thought and conduct, with any reasonable adequacy, to this inescapable future? When one recalls, for example, the significance of the problems of immigration in the United States, in Canada, in Australia, in South Africa, in the tropics, in Manchuria, and Formosa, when one recalls the tremendous reach of the Negro problem alone in the United States and in South Africa, and the significance of the other unavoidable race and caste problems involved in the commercial, diplomatic, police, sanitary, intellectual, philanthropic, and religious relations of the races, he cannot shut his eyes to the deep seriousness of the challenge which is brought to the civilizations of the present day by this enormously increased association of the races.[2]

What is the significance of this fact for our friendships? What does it hold for the mutual understanding of the races and for international peace? What new opportunities does it present for making Christ known to the world?

The Basis of Friendship. The best elements in our lives are released only in friendly relations. We reveal the deepest and noblest parts of our natures to our closest friends. In fact, the degree to which we reveal our real selves is often the indication of the strength of the fellowship. Miss Grace Dodge, a sketch of whose life is found in Miss Burton's Comrades in Service, often said, "A friend is one who knows all about us and loves us just the same." This fact, which is so evident in our own homes and with our neighbors, is also true of our personal and group relations to the other peoples of the world. We ourselves will reveal the best elements of the American people, and in turn will release those great vital human forces for good in other peoples, only when we have established friendly relations with them. Suspicion must be cleared away, and there must be spontaneous contributions of each group for the welfare of the other in real friendship before the world will have given to it the best in all the races.

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[2] Henry Churchill King, The Moral and Religious Challenge of Our Times, p. 33.

The Choice of Companions. A little fellow who is inclined to be companionable must be taught to be discriminating in the choice of his friends. But what is to be the basis of the choice? What will to-morrow demand of us in the choice of our friends? Is it to be according to race, wealth, station in life, or inherent worth? Starting with the simplicity of the child's friendships, can he be taught to choose those who are honest, upright, and noble without reference to racial distinctions?

> "Shine on me, Secret Splendor, till I feel
> That all are one upon the mighty wheel.
> Let me be brother to the meanest clod,
> Knowing he too bears on the dream of God,
> Yet be fastidious, and have such friends
> That when I think of them my soul ascends."[3]

The Cultivation of Friendliness. How, then, may we strengthen this tendency to seek the companionship of others and make it a force in religious education?

1. Let us teach respect as the basis of true friendship. While recognizing their need of Christ, let us in all discussions, stories, and observations, emphasize the best in all people of whatever race. Do not magnify the differences in dress, speech, living conditions, and other nonessentials which are likely to savor of "the holier than thou" attitude. Much of our missionary instruction has in times past been composed of comparisons between the way foreign people live and the

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[3] Edwin Markham, The Shoes of Happiness and Other Poems, p. 103.

way we live, and sometimes with the flavor that we have the best way, and these poor little creatures on the other side of the world are far inferior to us. If curiosity is aroused by such differences, it should lead to further investigation of a sympathetic sort rather than become a factor in the spirit of aloofness which sometimes characterizes our children. Much of the prejudice of our people to-day against the Chinese is due, no doubt, to the fact that the only Chinese our people have known is the laundryman, and they have not genuinely known him, and also that years ago the only current Chinese story was that the race was given to eating rats. Would not these two factors help to explain the attitude of the women to the Chinese studens referred to above?

The extent to which we may be mistaken and the danger of drawing generalizations may be realized from the following composition which an American teacher in Peking secured from one of his pupils when a class submitted their impressions of foreigners and of Americans in particular.

WHAT I THINK ABOUT AMERICANS, ETC.

Japanese customs are nearly the same as our country, but they love cleanness and also fond of swimming. The German people so love their moustache that every morning they do nothing but comb their moustache. The English soldiers play football every day, but the well educated people are fond of tennis. The Americans are a country of much interest. They are famous for their baseball and dancing. Turks, Fins and Laplanders all have dirty clothes on and are not so wise as French, etc., that they are hired for waiters and slaves.

That Americans are quite clean, like the Japanese, and eat clean food so they have little time to catch ill. Americans take their wives whenever they travel. Most of the Europeans have beards, but the Americans shave every day.

Women of America bind their waists very tightly so that the short circumference appear. There are two very wonderful customs, that is the Chinese women binding their feet and the foreign women binding their waists. Each of these customs is very bad. I hope Chinese and foreign women abandon these customs. Also American men have strange custom to go high under the chin with very hard cloth which is called collars.

Dresses and ornaments are exceedingly nice in America. The English have no means to that but their good eating is much more expensive than the Americans.

2. Let our boys and girls understand that practically all the peoples of the world have made some contribution to its progress. They may find a basis for respect in the important contributions to literature, music, art, science, and the interpretation and ideals of life and religion which have come to us from all the nations of the world.

No one recognized this truth more clearly than the late Booker T. Washington. He clung tenaciously to his cardinal principle, that the peaceful relations of his own race with the white people could be founded only on the basis of mutual respect, and that the only way for the Negroes to win the respect of the whites was to attain self-respect through self-support, and the qualities essential to self-support. He looked on every Negro home, however humble, in which dwelt industry, honesty, and the domestic virtues as a center of hope and safety for the race. It was his good fortune to see thousands of such homes founded by the men and women for whose schooling in manhood and womanhood he had labored. And he saw also steadily increase the percentage of whites in the South who recognized the soundness of his idea, and were ready to aid in extending it. Since the two races must live together, this contribution to a peaceful and orderly common life must be held to be of substantial and enduring value, for which both races are deeply indebted.

Writing of *quietism* in India, an ideal of life which extols the passive virtues as distinguished from the manly, aggressive ones, Dr. Jones says: "I am inclined to believe we of the West have few things of greater importance and of deeper significance to learn from the East than the appreciation of such graces of life as patience and endurance under evil. We stand always prepared to fight manfully for our convictions, and to obtrude them at all points upon friend and foe alike. It is not the nature of the East to do this. We say that he has no stamina. We call him, in opprobrium, 'the mild Hindu.' But let us not forget that he will reveal tenfold more patience than we under any trying circumstances, and will turn the other cheek to the enemy when we rush into gross sin by our haste and ire. He is one of the hemispheres of a full-orbed character. Ours of the West is the other."[4]

Dr. Charles Cuthbert Hall, writing of the possible liberation of the latent powers of insight and worship is the glowing soul of the East, quotes the following prayer, from the Prayer Book of Babu Keshub Chunder Sen, a Hindu, to whom, in part, the vision of Christ came, written by his own hand, as a symbol of religious insight and experience outside of Christianity, which seemed prophetic of greater spiritual unfoldings yet to proceed from the heart of India. It is called a "Congregational Prayer," for the Brahmo Samaj, one of the reform movements in Hinduism:

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[4] John P. Jones, India, Its Life and Thought, p. 233.

> We thank Thee, O Beneficent God, that Thou hast gathered us again in this sacred place of worship to glorify and adore Thee. The blessed hour to which we were earnestly looking forward amidst the anxieties and troubles of the week has now arrived. Permit us to approach Thee, and prepare our hearts that we may feel Thy sacred presence. O Thou, Light and Love, Thou art everywhere; Thou art before our eyes in all the objects we behold; Thou dwellest in the inmost recesses of the heart. Everywhere is Thy benignant Face, and Thy loving arms are around us all. Help us so to concentrate our souls in Thy all-pervading Spirit, so to feel Thy holiness and purity that each corrupt desire, each worldly craving may perish, and all the sentiments and feelings of the soul may be brought to Thy feet. May not the pleasures which we now enjoy in Thy company be transitory; may they sweeten our whole lives and continue to endear Thee to us everlastingly. Vouchsafe to keep us always under the shadow of Thy protection, and guide our steps in the thorny paths of the world. Amidst the woes and sufferings of the world be Thou our joy; amidst its darkness be Thou our Light; amidst its temptations and persecutions be Thou our Shield and Armor. Promote amongst us goodwill and affection, sanctify our dealings with each other, and bind us into a holy brotherhood. May we aid each other in doing and loving that which is good in Thy sight. Teach us, O Lord, to spend all our days in Thy service, and aspire to be partakers of the rich bounties and lasting joys of the next world. Be thou with us always, Thou Affectionate Father, and enable us to grow steadily in Thy love. Bring all men under the protection of the true faith. May Thy dear Name be chanted by every lip, and mayest Thou find a temple in every breast. And unto Thee we ascribe everlasting glory and praise.[5]

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[5] Charles Cuthbert Hall, Christ and the Human Race, p. 231.

3. We must frankly inform our boys and girls regarding the causes of the shortcomings and weaknesses of those peoples whom some may deem inferior. In after life such information may become the basis of interest in moral and social problems. If some of our foreign-born children are uncleanly and unattractive, we owe it to our American boys and girls to inform them of the real reasons for these conditions. This cannot be done in a sentence or in a "five-minute talk." It must be considered adequately enough to prevent such facts from becoming elements in forming racial prejudice. Furthermore, the foreigners we see about us are not always representative of the highest qualities of racial character and cannot interpret correctly their people as a whole.

4. Let us give our boys and girls a chance to play the games of the world. In such play, the child will find one additional bond of human fellowship. It is reported that the American game of baseball has been a most positive civilizing influence in the Philippine Islands, China, and Japan. American and English athletic games in the universities of the Orient have created a new human touch with the West. The same influences may reach our own boys and girls through the playing of the games of other nations. In Children at Play in Many Lands, by Katherine Stanley Hall, are descriptions of fifty-six games adapted for use among American children.

5. We of the old American stock (the name of the author of this book is Diffendorfer, although his ancestors came in 1768 and participated in the American Revolution) must forsake our clannishness. Mary

Antin's The Promised Land, and They Who Knock at Our Gates, Professor Steiner's numerous books, and many other similar appeals, ought soon to impress us with the significance to the immigrant stranger, of early friendly approaches on our part.

6. In cosmopolitan communities, such as exist now all over America, it would be desirable to arrange for community celebrations or meetings in which all the people of the community may take part. This would make it easier to develop friendships and to liberate the forces which are inherent in many groups of people, but which never have any opportunity for expression.

"In the recent holiday season, there were municipal Christmas trees in many places over the country. In some communities, questions arose as to whether those Christmas trees were religious or civic. Churchmen often insisted that they must be regarded as religious, while the civic authorities contended that they were secular. As a result of such controversy, it may have happened (as so often and so tragically happens) that the good thing itself was made impossible by the contention over it. But these Christmas trees could not be civic in the best sense without being religious, nor could they be most truly religious without being communal. The Christmas tree embodies the ideals of community life at its best. It is representative of youth, of cheer, and of good will. It is a symbol of the new civic conscience, of the new ideals permeating the whole people. Were religion divorced from civic and patriotic interests, it would become a meaningless travesty. These two things are one. The aspirations which pulse through civic life, toward neighborhood and individual welfare, toward more adequate living, and more satisfying conditions for all the people of the community, these are the objectives of religion. They express the quest for life, the embodiment of the dreams, longings, and aspirations of our nature, upon which religion founds itself and upon which alone it can keep itself fresh, vital, and significant."[6]

7. Let each American child, wherever possible, have several friends among the peoples of other races. With proper caution as to health and morals in youths and warning regarding undesirable mixed marriages, there is no greater enriching factor in life than friendships among widely differing races. Usually parents and educators are on opposite sides of this policy, but unless some mutually satisfactory ground may be found, what is our outlook for the necessary intermingling of the races in the world of to-morrow?

Foreign Students in the United States. A new attitude and basis of interracial friendship is now to be found in the foreign students who come to America to study in our institutions, or on government commissions, or for religious meetings.

Fully six thousand students from abroad are enrolled in the colleges and universities of the United States. They represent practically every one of the twenty-one Latin-American republics, the Philippine Islands, China, Japan, India, Africa, the Turkish empire, and many European nations. Over three hundred have registered in the University of California, nearly as many in New York, Philadelphia, and Baltimore, while scores are crowding into the great State universities and technical schools. The immediate future will no doubt show a much larger number of students of all nations attending college in Uncle Sam's domain. Five years ago there were about one thousand; to-day there are six thousand, five years from now there will be fully ten thousand.

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[6] Edward Scribner Ames, The Higher Individualism, p. 122.

The foreign students in the United States are the best of their native lands, for they are the pioneers; they have left home, family, and friends to come to a strange land for training that will enable them to accomplish greater results in their professions, and render better service to their fellow men. Practically every course offered by our universities has been followed by these students; courses in engineering, agriculture, medicine, dentistry, commerce, and economics are the most popular.

When they go home these students are authorities upon America. Naturally, their impressions of America become the accepted view of the United States in all parts of the world. More and more each year the attitude of the Far East and of Latin America and, to a more limited degree, of all Europe, is influenced by its American students who, returning, have spread abroad their ideas about us.

These students, not intending to settle in America, impose upon us the added obligation of giving them the best in ourselves and in our Christian civilization. We want them to see the inner springs of our life and not its surface simply. In one of our schools the visits of Oriental student girls to some American homes were curtailed because the influences were disappointing, and in some cases degrading.

A man who knows said not long ago, "One American-educated Chinese who comes back to us a strong, consecrated Christian is worth more than a whole mission station."

Here also is an opportunity for modifying the thought and attitude of almost our entire student population, and through them homes, schools, and churches. At a recent student summer conference, a delegate heard for the first time a speech from an Oriental student. He now testifies that his whole attitude toward the Orient has been changed. An indemnity student from China matriculated at one of our great universities. His first entrance to the men's dining hall called forth a storm of protest. "This dining-room is for white students only," was the cry, and the Chinese boy, downcast but courageous, went to a nearby restaurant and worked harder than ever. "I'll overcome this prejudice," was his resolution. Midyear exams found him at the head of the class, and before the year was out he was popularly proclaimed by all the student body.

The Committee on Friendly Relations Among Foreign Students in New York desires to be practically helpful to these students from abroad now enrolled in the institutions of the United States and Canada. To this end they have invited the cooperation of all who have social contact with them.

This committee has prepared a series of suggestions for our American students, which in their spirit and main principles could be adopted by all who live in communities where there are "foreigners":

1. Do all in your power to get well acquainted with foreign

students; address them by name; be sympathetic and call on them frequently in their own rooms.

2. Appoint a committee on work among foreign students. Be sure that one or more foreign students are on this committee, and that all others are free from the spirit of patronage.
3. See that foreign students have satisfactory living accommodations.
4. Assist them with opportunities for employment and self-help, if needed.
5. Promote their acquaintance with other students.
6. Provide assistance in their studies, especially by tutoring them in English.
7. Arrange receptions for them in the Association, and in private homes.
8. If you hear of offensive conduct on the part of American students or professors, go to the offender at once, and if possible see that matters are adjusted.
9. Facilitate the investigation by foreign students of industrial, social, moral, and religious problems.
10. Acquaint them with agencies and means employed to regenerate society; for example: Churches, Christian Associations, Playgrounds, Welfare work, Settlements, Charity Organization Societies, etc.
11. Give vocational guidance and advice regarding lifework.
12. Avoid disparaging remarks concerning foreigners, their morals, ideals, religion, and customs.
13. Advise foreign students regarding the best devotional and apologetic books and pamphlets.
14. Endeavor to promote fellowship among all of the foreign students.
15. Be prompt in rendering every possible attention and service to foreign students who are ill or in special need.

8. Let us always teach God as the Father of us all, and that the children of whatever color or place of birth belong to his great world family.

9. It is becoming more and more evident that "we are members one of another." Saint Paul in this verse

(Eph. 4. 25) founded his argument for truthfulness of speech on the interrelations of men. We must point out continually that the welfare of each is bound up with the welfare of all, and that this is just as true of towns, States, and nations, trades, schools, and churches, as it is of individuals.

10. Finally, in presenting Jesus Christ to boys and girls for their allegiance and loyalty, we must continually teach Christ as the Saviour of the entire human race.

A Letter from a Chinese Student. The following is an extract from a Chinese student's letter to his friend in the United States educated with him at the University of Pennsylvania:

TIENTSIN, CHINA.

ESTEEMED FRIEND:

. . . I detect in the tone of your letters an adroit solicitation on your part for what you will no doubt treat as a Chinese viewpoint of the lamentable sanguinary conflict—the war. I give it you only because you know that my views are not begot of any disposition other than to enter frankly into a discussion you invoke and which I myself would fain forego.

We Chinese have never adopted the theory that trade relations will or can beget peace. A market for commodities is nothing other than a bone for hungry canines, and, like canines, the nations, other than our own, fling themselves upon the bone, then one upon another. Markets beget rifles, powder, guns, taxes. Trade relations instead of engendering peace, beget strife. When first the world beyond our own came to us it was for trade—opium, which they brought, we by Imperial Edict made contraband, a drug we found deleterious to our people. Smuggling ensued. We took drastic measures, and a seizure by us of the forbidden drug was made by England a pretext for war, and as a logical sequence of trade—war—England took from us our island of Hong-Kong. But why review history of which you are conversant? Only in order that I may not draw conclusions from premises unfounded in fact.

If commerce engenders strife, what is there in the warp and woof of your civilization that begets this menace to the universe? Let me by comparison explain my point of view. With you the family is only a means to an immediate end—the protection of the child. Forthwith on arriving at the age of discretion the instruction of the child is intrusted not to the family, but to the state. The end of the state is to instruct the child how to "get rich"; when the child marries, the family ties are broken, and you thus become a nation of units, each going his own way, but all in the one direction—toward wealth, ambition, strife, war.

With us the child is taught by the parents to worship its ancestors (Were not the saints yours?); to honor and obey his parents. In marriage the family ties are not broken, the wife becomes a member of the husband's family, and the family in its ramification becomes with us, the nation. We are not a nation, we are a family. As units we may have our internal discords, but as a family we have a stability unparaleled in the history of the world.

With us the individual may not have opportunity to accumulate wealth, but, unless there be famine in the land, he will not starve; and, free from the apprehension of starvation, he has time to contemplate something other than machinery and schemes to surmount, and thereby depress his neighbor.

Our religion is Confucian, yours Christian. With us the moral relation—that is, the relation of one to the other—is primary; with you the commercial relation comes first. Gainsay not this, "for the tree is known by his fruit." In fact, I but give expression to a fact when I say that your nation was not founded on the moral code, but in an effort to stop a raid on your money-bags. The early colonial relations were the antithesis of "love one another." The Puritans of Massachusetts detested the Cavaliers of Virginia, but when England, the same England that took from us our island, Hong-Kong, dipped her fingers in your pockets to extract therefrom taxes, the touching of the pocketbook proved more efficacious than the precept of the Christ, in bringing into existence the confederation of States that now typifies materialistic civilization.

And these things I state as a preface for my viewpoint of this war. Christianity has had but little influence on governmental affairs. To us of the East the reason is obvious. Never was there a more lovable exponent of superhuman ideas than your Christ, and never was there a leader of thought *who so emphatically repudiated your entire system of government.* He repudiated the production, and therefore ignored the problem, of the distribution of wealth—the ultimate end of the state. No, your nations are not founded on Christ. They are anti-Christ. Today it is not the desecration of the tabernacle within the cathedral of Rheims your public press and magazines deplore, but, rather, the destruction of the architecture inclosing it.

If the thought and expression of "the press" of your nation is a reflex of that of the citizens, then Christianity in precept to-day is one thing and in practice another, for sentiment is as expressive of a mental condition as is the overt act.

And, frankly, is not this your knowledge from observation? Who among you hold in contempt the world's prizes?

And of what avail are virtues that leaven not the entire loaf? In concluding this, a Chinese viewpoint of the war, I am constrained to say that to us of the East it appears to be but the logical sequence of your civilization, the basic principle of which is avarice on earth and happiness in heaven. And as day by day, free from the strife and turmoil of ambition, the Chinese enjoy that peace of mind which your philosophers describe as "passeth all understanding," we can but invoke the hope that your expectations of the future may be sufficiently great to justify the debauchery of the now.

I have thus written, my friend, not to chide. I believe I express the thought of the East, and with it I send you my felicitations and love. Nothing will strain the ties that bind us to our Alma Mater, and nothing lessens my regard for my friend.

(Signed) MOY CULEY LUM.

FOR FURTHER STUDY AND DISCUSSION

1. If we cannot establish friendly relations with the people of all races, what other course are we to pursue?

2. What would you include under "friendly relations"?

3. Do you know a young man or woman who finds it difficult to make friends? What has been the early training?

4. Does being an only child have any effect upon social development? What effect?

5. Observe instances of chums. On what basis are they constituted?

6. What contributions in the arts, sciences, and literature have come to the world from the American Indians, from the Negroes, the Japanese, the Chinese, the Persians, and the Indians?

7. What do the parents of your community say regarding the association of their children with those of foreigners?

8. If a young man should show you the prayer by Babu Keshub Chunder Sen, and should say, "Is it not a real prayer?" What would you say? How could you use the prayer in your class or church school?

9. What would be the probable effect upon Americans if the suggestions of the Committee on Friendly Relations were carried out?

10. If you had received the letter from the Chinese student, would you show it to your friends? Would you read it in the church school or church services? How would you preface it?

11. What difference will friendship based upon re-

spect make in our proclamation of Jesus and his teachings?

REFERENCES

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The Moral and Religious Challenge of our Times. Henry Churchill King. A presentation of world conditions in which we are, and a thoughtful interpretation of their problems. The book had its nucleus in a paper read before the Religious Education Association, upon "The Future of Religious Education."

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CHAPTER III

THE AWAKENING AND EXTENSION OF SYMPATHY

BROTHERHOOD

A brother of all the world am I,
  Over the world I find mine own,
The men who come from the lands that lie,
  In the bitter belt of the frozen zone.
The men who come from the dreamy South,
  Under the glowing sun's caress,
With swarthy skin and smiling mouth
  All brothers mine in a bond to bless.

I honor the land that gave me birth,
  I thrill with joy when the flag's unfurled,
But the gift she gives of supremest worth
  Is the brother's heart for all the world.
So come, ye sons of the near and far,
  Teuton and Latin, Slav and Jew,
For brothers beloved of mine ye are,
  Blood of my blood in a world made new.

—*Willys Peck Kent*, 1913.

CHAPTER III

THE AWAKENING AND EXTENSION OF SYMPATHY

There lived a few years ago in a village of the middle West a good woman who was known as "Aunt Emm." Young and old, rich and poor, and town and country folk all called her by that name. It indicated the place she had in the affection and esteem of all the people. Her personal character was irreproachable. She was honest, sincere, faithful, generous, and always helpful. She knew everybody in the community, and called them by name. She apparently had distinguishing characteristics which set her apart and made the people say, "There's nobody just like Aunt Emm." If there were sickness in any home, she was the first to offer help. If death brought sadness and sorrow, Aunt Emm was always present to bring hope, comfort, and courage. Her baskets of provisions found their way to the homes of the poor. She discovered work for the unemployed. She opened her home for meetings and gatherings of all sorts. Her flower gardens yielded their fragrance and color to sick room, library, and church. She could settle disputes and petty neighborhood quarrels and calmed the factions in school and church. She entertained lecturers, concert singers, and visiting clergymen. She gave generously to all good causes, supporting the church and all its enterprises. Her missionary zeal was widely known and she was envied because of her acquaintance with missionaries who had labored among strange people. These missionaries visited her on their furloughs, and were refreshed by rest in friendly surroundings. She was neither "home" nor "foreign." She knew no difference between the two. In all of these intimate contacts with the community, this good woman never imperiled the esteem and confidence which the people gave her. She was never in the way. Her "self" never protruded. The people always said, "Aunt Emm understands."

What was the dominant quality of this rare Christian character? Was it something entirely instinctive? If so, can it be developed in every person? Some have said that Aunt Emm was "naturally" sympathetic. She herself recalled certain factors in her own religious training which made her particularly sensitive to the needs of others. In this beautiful life sympathy was not only strong, but its range was broad. It had been extended until it touched the whole circumference of experience.

In order to answer these and other questions, let us consider in this study the nature of sympathy, how it may be awakened and how it may be strengthened and extended.

The Nature of Sympathy. Sympathy is the tendency to feel as others feel. It is classed by some psychologists as one of the social instincts. Professor James includes it in his list,[1] and Professor Kirkpatrick gives it extended discussion along with companionship, love of approbation, and altruism.[2] Others state that sympathy is not an instinct or a tendency. Ribot says, on the contrary, that it is a highly generalized psycho-physiological property. "Sympathy, in the etymological sense, which is also the complete one, consists in the existence of identical conditions in two or more individuals of the same or different species. If we try to follow the evolutions of sympathy, from its most rudimentary to its highest forms, we distinguish three principal phases. The first, or physiological, consists in an agreement of motor tendencies; the second, or psychological, consists in an agreement of emotional states; the third, or intellectual, results from a community of ideas connected with feelings and movements."[3] Sympathy is closely related to, and probably, to some extent, the product of reflex imitation. The child reflects the emotional expression of others and, as a result, feels somewhat as they do. In a home where there are several children, if one is being punished, the others may cry as loudly as the one punished. One may smile or laugh with glee if he hears or sees a group enjoying a joke, even though he does not know what was said.

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[1] William James, Principles of Psychology.

[2] Edwin A. Kirkpatrick, Fundamentals of Child Study.

All agree that sympathy is one of the most important manifestations of emotional life. It is the basis of the tender emotions and the altruistic feelings and constitutes one of the foundations of social and moral existence. Whether instinctive or an emotional property, sympathy is developed in accordance with our ability to call it forth and give it expression.

In the deepest sympathy, a person consciously represents others as having feelings like his own. Sympathy is not only reflecting in ourselves the feelings and attitudes of others. It is more than putting ourselves in the other fellow's place and imagining how we would feel if we were in his condition. It is a step farther. It is representing the other fellow as having feelings like our own if we were in his situation. This is the sympathy that "understands." The lack of it is apparent on every side.

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[3] Théodule Armand Ribot, Psychology of the Emotions, p. 230ff.

One of my theological seminary classmates was a Chinese student of rare ability. With his wife, a shy little creature from our American point of view, and their beautiful little girl, he lived "out in town." It was before the Chinese revolution, and he wore the Chinese dress of the student class and retained his queue. One day, he and his wife came to our home to make a call. At once I noted that he had donned American clothes and his queue was gone! I had always admired his dress, and rather envied the privilege of wearing, at least for formal occasions, something like the exquisitely beautiful garments of a Chinese gentleman. I tried to secure from my friend reasons for the change. After much hesitancy he admitted that he had withstood the taunts and insults of our American boys as long as possible. They hooted at him on the streets and called him "chink." They threw mud on his garments, pulled his queue, and then ran away to hide from his sight. Grown men, also, stared and remarked at him as he passed. No one of them could either put himself in his place, or could imagine that Hwang felt just as we would in similar circumstances.

A few years ago, in the day coach of a crowded passenger train, I observed three Italian women with some children, who, judging from their immigration tags, had probably just arrived in America and were journeying to join their husbands in one of our large manufacturing cities. They sat in the forward end of the coach near the door. Everything was strange to them. Evidently, they were perplexed and worried for fear they would not get off at the right station. Each time as the trainman called a station in words which the most experienced of us could scarcely understand, one of the women would repeat to him the name of the city of their own destination. This tried the patience of the trainman. He endeavored to make them understand. He explained in long involved sentences, and then he grew louder in tone of voice, and finally was gesticulating and yelling wildly at these increasingly frightened women. They just sat and looked at him blankly, at which he was the more enraged. He, like so many other Americans, thought people who did not know English were stupid, and the way to communicate with them is to yell at the top of the voice. Later, I was bold enough to inquire of the trainman if he had ever traveled in a foreign country where he did not know the language. He had not. I asked if he had ever read of the plight of any of his fellow countrymen in such circumstances. He had not heard of such a thing. Americans would have better sense than to get into such experiences!

Missionaries everywhere assert that the task of evangelization is made the more difficult, because some from a so-called Christian country have not revealed the simplest elements of Christian character.

The Awakening of Sympathy. Sympathy is aroused by modifying the pupils' environment through a widening and deepening of experience. The tendency to sympathize is not strengthened through any academic discussion of the word. No dictionary definition or encyclopædia article well mastered, or the mere learning of verses or phrases about sympathy will insure a sensitive heart. Boys and girls must be given an opportunity actually to sympathize, and this can come only through everwidening experiences. The hermit or recluse may have read all the books on the subject and still be without human sympathy. An only child is liable to lack breadth of sympathy. One of the saddest characteristics of the institutional orphan is the lack of appreciation of the joys and sorrows of others. A struggle for a livelihood or other economic pressure, especially when it begins early in life, is likely to harden the heart and prevent an appreciation of the finer sentiments. The protected children of the rich, if scattered through the masses of the people, would probably be lonely. When Marie Antoinette was told that the starving peasants of France had no bread to eat, she asked, in all simplicity, "Then why do they not eat cake?" She lacked the social experience necessary for sympathy. On the other hand, one cannot fail to note the keen appreciation of those experiences in others which at some time or other have been ours. The poor respond to the appeals of the poor. The rich are likely to rejoice in the excesses of their kind. The laborers pour out their savings for the relief of their friends. A mine owner once said to me in his own home, "I have a strong feeling for the poor fellows [his miners]. Theirs is a hard lot. To lie on your back or crouch on your knees with pick in hand and dig out a day's wages from a dark, narrow, and damp tunnel in the depths of the earth is earning your bread in sorrow. I know, because I was there once myself!"

The Expression of Sympathy. When once aroused, sympathy must be given expression. The native tendencies, like sympathy, manifest themselves early in life. "A child's sympathies," says Elizabeth Harrison, "can be attracted toward an object, person, or line of conduct much earlier than his reason can grasp any one of them. He can love before he can understand."[4]

Each manifestation of sympathy must be utilized in some way. The feeling must not evaporate before it is directed into some practical outlet. It is through *expression* that the impulse grows strong, like the muscles, in exercise. If aroused and no such opportunity is given, it will be more difficult to get the same response on another similar occasion. In the course of time, under the same conditions, the impulse will atrophy and the result will be the man indifferent to human joy and sorrow, hard-hearted and cold and unmoved by all the glow of life about him. "Not to put the feeling into action is to weaken its impulsive power when next felt; to concrete the feeling in action is to form a pathway of discharge for future similar deeds of service."[5]

The little shepherd, in the old day-school reader story, just for sport cried again and again, "The wolf! the wolf!" when there was no wolf. At last, when the real danger appeared, the countryside did not respond. So it is with sympathy.

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[4] Elizabeth Harrison, A Study of Child Nature, p. 62.

[5] Herman H. Horne, Psychological Principles of Education, p. 234.

Sympathy and Reverence for Personality. Sympathy is given added meaning through the cultivation of appreciation for one's own inherent worth. The value we have in our own eyes is bound intimately with our feeling toward others. President Henry Churchill King makes reverence for personality the guiding principle in ethics and religion. "The only measure of other men too that one possesses is himself. One can interpret the Golden Rule itself, and the measure of his obligation to others, only in terms of his own claim on life. To put that claim low, to despise one's self, to turn one's back on one's divinely given task, is to end with a like contempt for others and to surrender the very basis of character."[6] There is a vast difference between appreciation of one's inherent worth and that which we call self-centeredness, self-conceit, and selfishness. The latter do not regard the rights of others. True appreciation of one's self is the measure of our value of other selves, and the basis of our regard for their rights. A study of the biographies of men and women who have understood the deepest human needs and worked to relieve them will reveal that they not only "counted their lives not dear unto themselves," but they also did count life in its fulness and abundance as the richest inheritance of the children of God. For example, study Lincoln, Tolstoy, Livingstone, Lord Shaftesbury, Clara Barton, Chinese Gordon, Ion Keith Falconer, Coleridge Pattison, and Jacob Riis. The latter wrote How the Other Half Lives, because he himself had learned to know what life meant. Furthermore, our sympathy with backward and struggling races is sometimes increased by a knowledge of the long, hard road over which our own ancestors have trod, and the price they paid for that degree of civilization and religion which we ourselves now enjoy. Similarly, an acknowledgment of our own shortcomings, rightly appraised in the light of our highest ideals, is an important factor in breadth of sympathy and tolerance. It was this which gave significance to the breadth of the sympathy of Jesus. The unique conception of life which Jesus brought to the world is the worth of every individual, and the value of human life for its own sake. Plato's ideal republic gave the government of the many into the hands of a few. Jesus alone recognized the worth of every man—an idea not to be found elsewhere in the Roman empire. The final responsibility for the acts of life is with the individual. Men must, therefore, not only be independent in their thinking, but also more tolerant, more sympathetic in their attitude toward others. On this basis there is added significance to the breadth of the sympathy of Jesus as evidenced in his attitude toward publicans and sinners, the woman of Samaria, the Syrophœnician woman, the rich young ruler, and the motley crowd of poor, sick, and sinful folk.

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[6] Henry Churchill King, The Moral and Religious Challenge of Our Times, p. 10

We will teach, therefore, the dignity and worth of life to our boys and girls. We will show them the significance of all that life yields to them. We will help them to grow in self-respect and personal integrity.

The Range of Sympathy. The range of the pupil's sympathy may be enlarged until it is as big as his world. One frequently observes a man whose business makes it necessary for him to think in terms of his own city, his State, nation, and other countries of the world. He may either be buying or selling among all the different races of men. It is not uncommon to find such a man saying, "I do not believe in foreign missions." Conversation will usually show that he has not considered carefully the problems of comparative religion, or the argument for or against foreign missions. He may have abundant and accurate information regarding foreign peoples, but his knowledge of their need of Christ is probably very limited. The range of his sympathy and the circumference of his religious outlook have never grown commensurate with his world. The we-feeling never prevailed in the larger phases of his life. In the growing days of childhood and youth, while all the rest of his world was enlarging, his religion and his impulses to unselfish service were either neglected or limited in range. The author has personally investigated a number of such cases of missionary indifference among adults, and has found the above to be true in each instance. The obligation, therefore, upon Christian leaders is to present the needs of the world in accordance with the expanding social and intellectual life of the child. "Here, then, we reach the statement of our problem in developing the altruistic feelings. It is, namely, to effect widely and surely the transition from the characteristic egoism of childhood to the altruism of youth and manhood, to supplement regard for self by regard for others."[7] In a recent attractive and valuable discussion I find one of the results to be striven for in moral education stated in a fashion to illustrate the idea of altruism, "The gradual extension of sympathy (or of personality) over an ever-widening area of life, so that the individual comes to feel the pain and the joy of all other lives as somewhat like his own."[8]

Before we can ever hope for the we-feeling to extend to the remotest interests, the sense of personal achievement must be more and more allied with fellow-feeling. As long as each one pursues success for its own sake, amasses money for his own satisfaction, or wins admiration for his own glory, there can be little or no extension of sympathy. "The sort of ambition congenial to the we-feeling is one directed toward those common aims in which the success of one is the success of all." The Hungarian patriot, Kossuth, explained the ardor of his public speeches by saying, "I have millions of Magyars on my heart." "We must demand," writes Jane Addams, who lives close to the heart of the people, "that the individual shall be willing to lose the sense of personal achievement, and shall be content to realize his activity only in connection with the activity of the many."[9]

Sympathy and the Social Imagination. The broadening of sympathy awaits the cultivation of the social imagination. The needs of people which occur under our own eyes usually receive the instinctive response. Our aim in missionary education is to extend this response so as to cover the needs of far-off individuals and groups. It can be done only by training the pupil to imagine the experiences of those who, though far away, suffer the evils of famine, flood, fire, war, or the ravages of religious superstition. How the imagination is to picture to us both the needs and values of a distant life is a difficult problem.

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[7] Herman H. Horne, Psychological Principles of Education, p. 228.

[8] E. H. Griggs, Moral Education, p. 43.

[9] Jane Addams, Democracy and Social Ethics, p. 275.

Imagination is the process of forming images. Images are copies of percepts. One must have had experiences out of which the new image can be formed. A child imagines only that which enters his mind through sense impressions; that is, that which he sees, hears, touches, tastes, or smells. It is through these sense impressions that we form percepts, and when we revive these percepts we are imaging. We cannot here go into the whole question of cultivating the imagination and its relation to education. The subject has been covered thoroughly by Bolton in his Principles of Education, Chapters XVIII and XIX.[10]

The Extension of Sympathy. The question for us here is to help the child to revive his experiences in his relation to others, and his impressions of those far away, about whom he may have read or heard. How, then, may we utilize these images to extend the child's sympathy?

1. We have already mentioned the effect of an ever-widening experience on the broadening of sympathy. If a child has been frightened by an imaginary spirit, then he may appreciate the child-like experiences of the Africans who live continually in the dread of unseen foes. If a boy complains of the loss of school

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[10] Frederick E. Bolton, Principles of Education, p. 464.

through sickness, then he may understand how a Chinese boy would feel if he could not go to school at all. If he has broken his leg while coasting and has had it treated in a scientific modern way, he may imagine the need of those without modern surgery. In the same way, the joy of knowing that this is God's world, and that we are his children, may be contrasted with those into whose lives the light has never come. The point for the teacher is to connect the experience of the child by imagination to something either similar or in contrast to the child afar off. This visualizing of far-away needs after the analogy of well-known experiences brings the remote near.

2. Cases of far-off needs, used as the basis of appeals, should be presented as vividly as possible, and in such concrete terms as to enable the child to construct his own mental pictures of them. The use of photographs, lantern slides, and objects with concrete stories make vivid pictures. In this connection note the following appeal. Do you think boys and girls would make the mental images asked for? Why?

"SUPPOSING" IN CHINA

Supposing you lived in a big county where there were only three Christian churches, and none of them within fifteen miles of your home, and no trained worker to send to your town, would you not feel the need of

Another Evangelistic Missionary?

Supposing you were a Chinese Christian father and you wanted to send your little boy to a Christian school, but there were not trained teachers enough to go around, and the nearest primary school was twenty miles away, would you not feel the need of **Another Educational Missionary?**

Supposing you were a woman with bound feet in one of the many towns of that county, and all your life long you had only once seen the lady missionary, who left a great desire in your heart for better things, but you did not know how to realize them, would you not feel the need of

Another Evangelistic Missionary?

Supposing your little boy was very sick, and there were no foreign doctor within a hundred miles, and no Western-trained Chinese in all the length and breadth of your county, would you not feel the need of

Another Medical Missionary?

Supposing you were a Chinese Christian worker in that county, and the missionary adviser and counselor only had time to visit you twice in a twelve month, and then only stayed overnight, would you not feel the need of

Another Evangelistic Missionary?

Supposing you were a missionary doctor, with the pain and suffering of all this great region on your heart, and yet so busy at your dispensary and hospital that you could not stir from the city, would you not feel the need of

Another Medical Missionary?

Supposing you were one of three missionaries who had in charge a boarding school, a trading school for Chinese workers, and the organizing and visitation of the evangelistic work in a region as big as Massachusetts, and that half the time there were only two of you, because the other one was home on furlough, would you not feel the need of

Immediate and Adequate Reenforcements?

3. One of the strongest factors in the broadening of sympathy is the use of educational dramatics. The pupil in a little play or demonstration must put himself in the other fellow's place, think another's

thoughts, act according to another's impulses, and assume another's attitudes. In such a cultivation of the social imagination lies the justification for the use by the church of this method of education now being increasingly recognized in all schools. In order that such dramatics may truly educate and broaden the sympathies, the following suggestions are offered, especially for use with boys and girls and young people.

(1) The right kind of a play should be chosen. It must accurately represent the phase of life portrayed. It must not be overdrawn as if to produce a melodramatic effect. For use with boys and girls, it must not attempt to interpret, philosophically, experiences beyond their comprehension, or to make generalizations out of a few glimpses into the lives of a small number of people. On the other hand, the play may represent others, especially those of other races in different surroundings, in those simple concrete situations which arise naturally out of our human relations, experiences analogous to their own or at least possible for them to appreciate at their own age. A good example is the little play, Just Plain Peter, by Janet Prentiss.

(2) The first value in educational dramatics accrues to the player more than to the audience. "We are not to 'give a play,' but we are to study Chinese home life, and school life, and if we can master them, we may demonstrate them to our friends some evening in the future," would be the sort of attitude on the part of a group which would prevent exhibitions of vanity and personal self-glory in which lies the greatest danger of the method of dramatics.

(3) The educational value, therefore, lies in the work of preparation and not in the performance. The different parts are studied and discussed by the whole group. All conversations are explained and all reactions are noted. Peculiar expressions and attitudes are investigated and reported. There is little committing of the parts, but instead the movement and meaning is mastered and then expressed in the pupil's own language. Missionary dramatics become the best sort of a mission study class, not so much for the study of history and geography, although it may contribute considerably to such knowledge, as of the manners and customs of the people including their attitudes and aspirations.

(4) A whole evening, during the course of the preparation, should be given to the study of the costumes and make-up. For most educational dramatics there need be little or no painting of the faces, a device necessary on the professional stage. When the costumes are first donned a social half-hour will help to make the players feel comfortable and overcome the funny aspect of seeing "John" dressed as a Burmese priest! The accessories and stage settings should also be kept very simple.

(5) At the time of the demonstration, before the play begins, let one of the participants go on the platform before the audience and tell the story of the play. Then, let him introduce the players, each one coming to the platform and making a characteristic bow as his name is called. When all have been introduced, let those participating in the first part arrange themselves for their performance. This device relieves tendency

to self-consciousness, and the embarrassment which always comes when a pupil first appears, especially in costume, and his friends in the audience discover him in a new role. The way is then cleared for an interpretation of the part assigned, which is the important thing in educational dramatics as well as on the professional stage.

(6) With little children the possibilities of a varied development and of the extension of sympathy are greatly increased by using "dramatic imitation." There is nothing from the preaching of a sermon, or the leading of the choir to the running of a locomotive, or puting out a fire that a child will not imitate by the use of make-believe and symbolic movements. Dramatic imitation is spontaneous and original. The wise teacher merely stirs the imagination, supplies the material for dramatic representation, and gives occasional suggestions as they are needed. The great Bible stories, as well as those of missionary history and carefully chosen stories of our present-day human relations, may all be dramatized by children. In so doing, through the cultivation of the imagination, we are helping children to put themselves in the place of others, to gain their point of view, and to understand the simple, homely, everyday acts of life, thus greatly increasing their usefulness in the world.

4. Take advantage of current sympathies. When the ravages of fire, flood, disease, war, or unemployment stir the hearts of the people, the pupils in all of our schools should share in the opportunity to help. The amount of money is often comparatively small, but the reflex influence in the lives of the pupils cannot be over-

estimated. Current sympathies may lead to periods of self-denial, which, if utilized, should be offered to both rich and poor.

5. As a rule, a kindly feeling always follows understanding. With the enlargement of the range of knowledge there is a broadening of sympathy. Almost the first law in the development of sympathy is the giving of a thorough understanding of the persons and institutions with which the pupils ought to sympathize. Suppose we should take our pupils into our confidence a little more in the organization and plans of home, school, and church? Would there not follow a keener appreciation of these institutions and what they stand for? I do not mean the imparting of information in an academic fashion, learning facts merely for the sake of knowing something. Information, in order to promote understanding of right action, must be given in connection with the consideration of the act. Utilize the desire to organize a class to make known what the purpose and plan of work is to be; take advantage of the church elections and permit the pupils to discover what it is all about; when the church budget is being discussed and pledges are being made, every item should be explained, and full information given. It will readily be seen how this principle may be applied to the work of our missionary societies and various church organizations. The information is available, and the material is now attractive and convincing. The problem of the teacher is to connect the teaching of a lesson with some significant functioning on the part of the pupil so as to insure a proper understanding of both the conditions to be met and his own act.

There never was such opportunity to increase understanding for the promotion of the we-feeling as now. Once distant peoples, Chinese, Japanese, Latin-Americans, and all others are now close at hand. Alienated classes, criminals, vagrants, the defective and the dependent, were never given so much attention. Magazines and daily papers abound in discussions of every phase of life in every land. World Outlook is the name of a new missionary monthly; The National Geographic Magazine definitely aims to spread knowledge of the world's people and places; Everyland has the gist of its significance for boys and girls in its name, adding to knowledge a Christian interpretation of our interrelations as God's great family in every land. Through travel facilities and intercommunication the world is being pervaded by a conscious community of sentiment which tends toward kindliness.

But, in spite of the growth of world sympathy, our life is still filled with a blighting individualism. Every man seems conscious only of his own struggle. Competition is so keen that it seems a celestial diameter from the realization of justice and cooperation for the common good. Our problem is more and more to bring a thrifty exploitation of private advantages to square with our world idealism and the sweep of democracy.

6. An appreciation of the power to do things breaks down caste. Let us open our eyes to the presence of caste in all of our communities, and especially in our churches, where it hampers and hinders the efforts to establish the kingdom of God on earth. A local church

may be dominated by the rich, or the "first families," or a particular nationality. Any attempt to relate it to a cosmopolitan community—and where is there a community that is not such?—is usually attended by severe strain, if not disruption. I know of a church whose membership was reduced to a tenth of what it was in its former days of power and influence, while its community or parish increased its population tenfold! The iron fence in front of its entrance was sarcastically typical of its own spirit. Its parish house was open to a few, the children of the old families, while hundreds roamed the streets and crowded the fire escapes of adjoining tenements. The problem of opening up that church, not only the building but the hearts of the people as well, was, first of all, the breaking down of the caste spirit in the minds of its members. In the measure in which it has been accomplished, it was done by promoting respect based upon a tactful display of the inherent qualities and the power to do things of the foreign children who were invited to its clubs and its Sunday school.

A few years ago, a Chinese boy entered the high school of a New York suburban town. It was an innovation for the pupils to have a Chinese among them. None of them had ever had such an experience. Naturally, his associates looked askance at his coming, and were inclined to ridicule him. However, W. began his work and soon won the approval of his companions because of the good English he used. In fact, his language was of a better quality than that of many of his associates. His work in the schoolroom was of such a character that the students learned to respect his mental ability. He completed his first course in three years.

When candidates were called for the football team, W. responded. He had not had much experience, and although he was physically much smaller than any of the other young men, yet as a sprinter he far outdistanced the other fellows. His agility soon won for him the position of quarter-back, and before the season was half over he was the chief star on the team, playing quarter-back and giving signals. After the football season he also joined the basket ball squad, and before many weeks he was acknowledged by all of his companions as the finest player on the team, holding the position of forward. In the spring he entered baseball and played second base or shortstop, making a splendid record. He was also a swift and accurate tennis player. During the spring of his graduation year, 1915, he won the oratorical contest, declaiming "Horatius at the Bridge." As a fitting expression of his ability and popularity he was elected president of the High School Alumni Association. W. gained the respect of his fellow students by sheer ability in the classrooms and on the athletic field. His judgment was prized by all of the students, and in every respect he was a real leader.

Thus, one of our high duties in religious education is to broaden the sense of kinship by wiping out all conventional distinctions, leaving only the functional ones.

7. We must teach the unity of the race. By revealing the common nature of all men, by showing the common purpose in all, and by offering opportunity for

conscious unity of action, we promote the notion of common fellowship, a feeling that, after all, we are made of the same stuff. Such teaching need not mean that we shall agree with everybody, lose our discontent with things as they are, or that it is incompatible with opposition. A sympathetic world need not be a flabby one. But it does mean that our opposition will be intelligent, that prejudice will be removed and our efforts constructive.

"But how far, after all, is this brotherly and peaceful sentiment, ancient or modern, applicable to life as we know it? Is it feasible, is it really right, is it not a sentiment of submission in a world that grows by strife? After what has already been said on this, it is perhaps enough to add here that neither in the life of Christ nor in modern democracy do we find sanction for submission to essential, moral wrong. Christ brought a sword which the good man of our day can by no means sheathe; his counsels of submission seem to refer to merely personal injuries, which it may be better to overlook in order to keep the conflict on a higher plane. If we mean by Christianity an understanding and brotherly spirit toward all men and a reverence for a higher life behind them, expressed in an infinite variety of conduct according to conditions, it would seem to be always right, and always feasible, so far as we have strength to rise to it."[12]

"O Blessed Son of God,
  In love and faith we plead,
That thou wouldst bind our minds and hearts
  In Brotherhood of need.

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[12] Charles H. Cooley, Social Organization, p. 204.

"Our Elder Brother thou,
Whose heritage we share,
Our kindred lives we offer thee,
In Brotherhood of prayer.

"Thou didst the will of Him
Who sent thee from above;
Thou sendest us, as he sent thee,
In Brotherhood of love.

"To serve thy kingdom, Lord,
To quiet sin's turmoil,
Do thou ordain and consecrate
Our Brotherhood of toil.

"Thou Man of Galilee,
O wilt thou live again!
Abide within, control, inspire
Our Brotherhood of men."

—*H. L. Crain.*

FOR FURTHER STUDY AND DISCUSSION

1. Compare the lives of Robert Louis Stevenson and Henry David Thoreau as to narrowness and breadth of sympathy, especially in their relation to their early training. (Referred to by Stratton, page 61.)

2. Observe and analyze instances of sympathy in children. How was it aroused? For what objects or persons? In what situations? How was the pupil's response expressed? Did he receive pleasurable satisfaction from the response? How did he indicate his feeling?

3. Would the appearance of a strangely dressed foreigner arouse more or less curiosity in the average

American city than in the capital of Switzerland? Why?

4. Can you preach the gospel to a group who are out of sympathy with you? Why? What does this suggest as to missionary method?

5. Observe cases of persons who have apparently lost their self-respect. How do they evidence such loss? In what ways does it affect their regard for others?

6. What does the gradual extension of sympathy in a growing child imply as to the nature of the curriculum of religious instruction?

7. Is there any caste-feeling in your church? If so, what are its sources? How does it manifest itself? How does it affect the evangelistic spirit of the church?

8. How is breadth or narrowness of sympathy revealed in the prayers of the people?

9. Would you charge admission to a demonstration of educational dramatics, and would you use it in any way for the raising of money? For what purposes? State your reasons.

10. How would you justify the part of the medicine-man, the witch doctor, the temple priest, the slanderer of Christ, or the "villain" which might occur in a missionary play?

11. Select a number of persons who are interested in missions, and a few who are not, and compare their breadth of sympathy, as shown in ordinary relationships.

REFERENCES

Social Organization. Charles Horton Colley. This entire book is a discussion of our life as one human whole. If we are to have any real knowledge of it we must see it as it is. Chapters XVI and XVII treat "The Trend of Sentiment."

Principles of Education. Frederick E. Bolton. Chapter XIX deals with "Imagination and Education," referring to dramatization as a method of cultivating the imagination. Chapter XXV, "Emotional Life and Education," contains a few pages on sympathy and its cultivation especially as it is related to school organization.

The Psychology of the Religious Life. George Malcom Stratton. Chapter II, on "Breadth and Narrowness of Sympathy," shows how religion produces and sanctions opposite results both in the individual and in groups of men.

Psychology of the Emotions. Théodule Armand Ribot. Part II, Chapter IV, concerns "Sympathy and the Tender Emotions," giving special attention to the different phases of its development.

Fundamentals of Child Study. Edwin A. Kirkpatrick. We refer again to Chapter VII, on "Parental and Social Instincts," a simple yet thoroughly scientific study. It should be read by every teacher.

Social Hymns. Collected by Mable Hay Barrows Mussey. One hundred and eleven hymns of the new day of social evangelism and service. There are hymns of aspiration and faith, liberty and justice, peace, labor and conflict, brotherhood and patriotism. It is from this collection, that the poem "Brotherhood" has been selected.

A Study of Child Nature. Elizabeth Harrison. A study so simple and yet so comprehensive and scientific as to commend it to both the home and the classroom.

Psychological Principles of Education. Herman H. Horne. Already noted.

Moral Education. Edward Howard Griggs. An attempt to study the whole problem of moral culture, its purpose in relation to our society and all the means through which that purpose can be attained. One of the two principles of moral evolution discussed in Chapter V is the gradual extension of sympathy.

Democracy and Social Ethics. Jane Addams. One of the volumes in the Citizens' Library of Economics, Politics, and Sociology.

Educational Dramatics. Emma Sheridan Fry. A handbook, in a rather technical phraseology, on the fundamental principles of educational dramatics.

How to Produce Children's Plays. Constance D'Arcy Mackay. Intended as a guidepost on the road that leads to the adequate producing of plays for children. It includes a history of the children's play movement, a chapter on its sociological aspects, and suggestions for new fields, as well as chapters on play-producing, scenery, costumes, and properties. It also contains a complete bibliography.

CHAPTER IV

THE DEVELOPMENT OF HELPFULNESS

One of the greatest pleasures which is offered to a little child is that of being allowed to "help" somebody. . . . To be a "little helper," whether he is assisting his companions or the grown up people about him, grows to seem the highest honor within his reach. He knows the joy of ministering unto others, and he feels that "to help" is to do the work of the world.

—*Kate Douglas Wiggin, Children's Rights.*

The law of life, a principle which has really governed the existence of men in all human societies, is that individuals brought up and sustained by the social groups to which they belong owe themselves more or less, or even altogether, to the collectivity which carries them.

M. Alfred Loisy, Mors et Vita (*Fr.*)

And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people.—*Matt. 4. 23.*

CHAPTER IV

THE DEVELOPMENT OF HELPFULNESS

Instinctive Altruistic Feeling. Helpfulness is the impulse which prompts us to serve the common good and others for their own sakes. We serve the common good when our acts have a direct beneficial result to ourselves as well as to the other members of the group. What we do for home, neighbors, school, church, community, State, or an industry in which we are interested or to which we are related is service for the common good. As the different races of the world are brought closer together, and as the welfare of the one becomes the welfare of all, it is not to be doubted that all service will become of this kind.

Helpfulness has its root in an instinctive impulse. "All actions," writes Professor St. John, "that are unselfishly directed to the helping of others, the relieving of their wants, the lessening of their pains and sorrows, are prompted by one kind of feeling which is as distinct as anger or fear. This is called altruistic feeling. Altruistic feeling manifests itself in a great variety of ways. The love of a mother for her helpless child who demands so much of purely unselfish service, is a typical form. Generosity is this feeling manifested in relation to property. Humane feeling is its manifestation toward the lower animals. Mercy or forgiveness is altruistic feeling, triumphing over anger. Its manifestations in the ordinary relations of life we call unselfishness. The missionary spirit is its manifestation in relation to religion. We may plan to develop each one of these separately, but it is possible so to train the root impulse of all that the development of each of these phases will be greatly aided."[1]

The common expression that all men are "naturally selfish" is only partially true. Man is also "naturally unselfish." To call all men self-centered, argues Professor Horne,[2] is a poor interpretation of devoted love; it makes gratitude meaningless; it is poor psychology; it is poor ethics. To say that men are also altruistic is far better morals and accords with the observations of nature, which is itself unselfish. The question has been considered carefully in an interesting volume, entitled The Duty of Altruism, by Ray Madding McConnell, Ph.D., an instructor in social ethics in Harvard University. Dr. McConnell's conclusion is that the final result of all the separate investigations shows that egoism and altruism do not rest on *rational* grounds. If a man makes a distinction between the interests of self and others and prefers his own, he cannot be convinced that he ought to prefer the interests of others. To one who is not by nature self-sacrificing it can never be demonstrated by any process of logical reasoning that self-sacrifice is obligatory, and it is not a case of convincing intellect, but selfish will. The conclusion is that we must accept human nature as we find it. Egoism and altruism are natural qualities or characters. The will is fundamental, and egoism, altruism, goodness, badness, and the other moral phenomena must be accepted as they are given in the essential nature of a man, and as not subject to change under the influence of reason. The direction of the will is the primary fact, the intelligence is secondary and superservient to the will. There is no way of making a man good by command or argument. If he does not naturally love others, it is useless and hopeless for you to command him to love them, or to try to reason him into loving them.

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[1] Edward P. St. John, Child Nature and Child Nurture, pp. 67, 68.

[2] Herman H. Horne, Psychological Principles of Education, p. 227.

Because of the instinctive character of the altruistic feelings there is an increased obligation upon all parents and teachers to give them an opportunity for expression. This is especially true in a country which has been dominantly individualistic, and where the current ideals are of the sort which could be expressed in such terms as "Look out for yourself," "Get all you can," "Do the other fellow first," "What do we care about the people on the other side of the world?"

Stages of Growth in the Development of the Altruistic Feelings. The kind of feelings developed in an individual at any particular time depends upon the object, whether idea, act, or person, to which the feelings attach themselves. In childhood, the feelings center about the self; in adolescence, about other selves; in late adolescence and maturity, about certain ideals. Thus, as the individual develops, we have in succession the egoistic feelings, the altruistic feelings, and the ideal feelings. The dependence of the little child makes prominent all of those feelings which are aroused through his necessary self-preservation; that is, his dependence upon others for protection, shelter, and food. This does not mean, of course, that the teacher is to disregard any possible training of the unselfish impulses. The very fact that a child is born into the home in the midst of certain social relationships and lives all of his younger life in a home, school, and community circle, means opportunity for training in these social relationships.

In these periods of growth, however, there is unusual significance in adolescence, for it is the time when some of the most profound instincts of life appear, and some of the strongest feelings are manifested. We note particularly those altruistic feelings such as love and hate, friendship, respect, sympathy, emulation, patriotism, and religion.

The Motive for Helping. The desire to help arises out of an appreciation of need.[3] This principle is apparent when one thinks of the generous response which is prompted by the public appeals in times of great disaster. Such needs as arise out of the devastations of flood, fire, tornado, plague, and accidents call forth the most remarkable instances of the deeper altruistic impulses of the human race.

One of the first problems of missionary education is to determine what the needs of the world are and then present them in such a way as to make it possible for the people of the Christian Church to realize them. The needs of the world may be thought of as physical, mental, and spiritual. They are found as truly in one's own community as among some far-away strange people. The appeal of the church should be the needs of the entire man, physical, mental, and spiritual. If it were possible to divide human need strictly into these divisions, some discussion and debate on this question might be possible. Life, however, is a unity, and man's fundamental need is never merely physical or mental or spiritual. Christian missions have long since recognized the obligation to minister to the whole life of man. While formerly it may have been thought that "the teaching of religion," which was usually interpreted to mean sectarian propaganda, fulfilled the obligation of Christians, the tendency to-day is toward the inclusion of every human need within the range of the church's activity. The new social emphasis to the work of the church in its own community, the new appeals of home missions based on the fundamental problems of our national life and the appearance of educational, medical, industrial, and other forms of foreign mission work are evidences of this change. "All social organization is based primarily upon needs that are felt in the community, and begins its life only after these needs have been intelligently understood by some one in the group who takes the initiative, and when they have been made known in an intelligent way to others of the group."[4]

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[3] Edward P. St. John, Child Nature and Child Nurture, p. 68.

"The world needs Christ to-day as much and as truly as it needed him nineteen centuries ago. It needs the physical wholeness, the fitting of life to its conditions, which, as a matter of fact, nations get just in proportion as they get Christ. The world needs the social message and redemption, of Christianity. . . . The world needs, moreover, the moral idea and the moral power of Christianity. . . . It needs the knowledge and life of the good and fatherly God."[5]

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[4] Edwin L. Earp, The Social Engineer, p. 16.

The Effective Presentation of Need. Having decided upon the group to whom an appeal is to be made, and the particular needs which are to be set forth, leaders should study those arts of the teacher which will aid in bringing about a thorough realization of the needs. A need will be recognized more quickly through personal observation than in any other way. Children, youths, and adults are apt to give much more to relieve the situation which they have actually seen than one which is more remote to them. The possibilities of such personal observation depends upon the community and the opportunities it offers. With little children it must be confined to those cases which come within the range of their experience. Older boys and girls may be sent on investigating excursions, and men and women may take definite, well-planned trips to the centers of human need in both our own and other countries.

Where personal observation is impossible, the story, full of concrete detail, illustrated by pictures and objects, will be most effective. Especially those needs which have to do with the physical and mental welfare of people may be graphically represented. Pictures may show the need for a fresh-air camp, a playground, social parlors, gymnasiums, schools, a hospital, industrial training, and many other forms of relief. The great moral and spiritual needs of the world, however, must be made known largely through the spoken and written story, and through vivid description of the moral and spiritual ravages of sin. While generalities and philosophizing may fail to convince, simple stories full of concrete detail arouse to action.

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[5] Robert E. Speer, Christianity and the Nations, pp. 24–26.

The needs most easily appreciated are the universal ones. As in the case of sympathy, to be really helpful one must put himself in another's place. One must be able to understand the conditions which produce the need. The needs of children are very much the same the world over, and the bond of sympathy between our own children and those of other races may be strengthened, and the desire to help may be awakened just in so far as our children realize the common needs of all children. A schoolboy in America understands the desire of a boy in China to have all of the experiences and advantages of going to school. Little Sister Snow, by Frances Little, has made its appeal to hundreds of thousands because it is the story of a universal longing of the human heart.

Right Feeling through Acts of Service. In addition to being aroused by an appreciation of another's need, the altruistic feelings may be secured through unselfish deeds. Professor Horne goes so far as to suggest that if kind action be secured toward others, even cold-bloodedly at first, the proper feeling will tend to follow.

The author knows of a group of boys and girls whose entire feeling toward a colony of Italians was changed by being induced to help to provide for them a church school. By appealing to a number of different interests the act was secured with great enthusiasm, and then there followed in its train a corresponding feeling with reference to these people. A young woman who said she despised a certain race of people, among whom some settlement work was being conducted, out of kindness to a friend, one of the helpers, rendered some assistance in this particular form of practical Christian work. After her first experience she said that she did not feel half as bad as she thought she would. This principle, if logically followed, places an added responsibility upon Christian leaders and teachers everywhere in order that opportunities may be sought and definitely planned in which children and growing youth may render service.

"There is no emotion which cannot be educated by attention, will, suggestion, initiation—in short, by all those factors which change the motor response."[6]

"There is no more valuable precept in moral education than this, as all who have experience know; if we wish to conquer undesirable emotional tendencies in ourselves, we must assiduously, and in the first instance cold-bloodedly, go through the outward movements of those contrary dispositions which we prefer to cultivate."[7]

There are those who doubt the value of this principle which is based upon the Lange-James theory of the emotions. It is said that kindly feeling does not follow acts of service unless associations have already been established. The method is justified because it enables one to secure first-hand knowledge of needs.

When once aroused, the impulse to help must be given opportunity for expression. As already noted in the discussion of sympathy, the impulse to help grows with exercise and atrophies through disuse. A missionary just home on his furlough was addressing a church school in which he was well known in his boyhood days. He was a good story-teller and knew how to select material for boys and girls. He interested them especially in the distribution among his Chinese pupils of a box of colored picture cards which had been sent to him by a neighboring school. His Chinese boys and girls had never seen colored pictures, and their joy in response to these gifts was intense. All through the missionary's story the pupils before him were getting more and more interested in picture cards for Chinese Sunday school pupils. All of them had numerous collections of cards at home. They knew what it was to have pictures. The missionary finished and the pupils were eager. The superintendent then arose and thanked the missionary for his most excellent address, told him how favored his school was over the others in the village, because of such visits from great men and women, and then dismissed his session. This procedure was an educational crime of the first degree. With several repetitions of this sort, the sympathies of any group of American boys and girls for the needs of their Chinese cousins would have atrophied. By and by these pupils would have become blasé. The superintendent on the following Sunday could have had a barrel of picture cards heaped high on his platform and as a result, and what is far more important, a strengthening of the impulse to help.

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[6] Hugo Münsterberg, Psychology and the Teacher, p. 207.

[7] Frederick E. Bolton, Principles of Education, p. 641.

Knowing How to Help. The desire to help needs to be controlled as well as stimulated.[8] To seek control of impulses and emotions, rather than either their repression or undue growth, is the main principle underlying the education of the emotions. All children should be taught to be helpful; but in order to be so, they must not only desire to help in the presence of need, but they must know *how* and *when* to help, and their efforts must be in desirable directions. There are plenty of people—alas! our churches are full of them—whose impulses to help are strong, but who make a mess of it every time they take hold of anything. The impulse to help needs the refining effect of broad and accurate knowledge. Each process of helping needs to be explained. Adequate information and especially significant interpretation should accompany each appeal. In the last analysis, the development of the impulse to help, especially in its higher forms, depends upon intellectual expansion.

The Test of Unselfishness. Willingness to meet a concrete need, and not merely loyalty to the altruistic ideal, is the test of the growth of unselfishness. To love all men is a thrilling sentiment, but it often suffers sudden blight by finding a particular individual on the doorstep. "To feel the universal human life and not neglect one's neighbors; to widen one's personality to cover sympathetically distant famines, persecutions, atrocities, disasters, and not forget one's poor relatives; to love humanity and help the uninteresting men one knows—to bring naturally egoistic children into this good estate is our practical problem."[9]

Personal and Social Service. The needs of the world will be met by both individual and group or social service. Personal service is in behalf of the needs of the

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[8] Frederick E. Bolton, Principles of Education, p. 663.

individual and is rendered by an individual. Visiting the sick, feeding the hungry, clothing the poor, housing the homeless, befriending the unfortunate, reclaiming the down-and-outs are examples of service in behalf of the individual. The type is the same whether one feeds the stranger at the door, or sends a check to the charity organization.

Social service is that form of effort for men's betterment which seeks to uplift and transform his associated and community life. There are also some forms of service to the social needs of the individual which may properly be called social service.[10] Social service adds to the effort to help the individual lives of people, the effort to establish proper conditions for the development of those lives. It adds to the relief of the poor and the sick and the prisoner the effort to discover and remove the causes of poverty and disease and crime. Its goal is social salvation, "the deliverance of human society from disease, poverty, crime, and misery; the development and perfection of the institutions of men's associated life; and the construction of a social order that is the city of God on earth."

A good illustration may be found in a supposed case of the breaking out of a typhoid fever epidemic in a community. The Christian's ideal would immediately arouse the churches to service both in behalf of those afflicted families connected with the church, and those outside of its membership. The organized life of the church, as well as different individuals, would care for the needs of the families, whatever they might be.

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[9] Herman H. Horne, Psychological Principles of Education, p. 228.

[10] Harry F. Ward, Social Service, What Is It?

Visiting the sick and comforting the sorrowing have always been recognized forms of Christian service through the organized church. Suppose also that it is discovered that the cases of fever are traced to a polluted source of water or milk supply, and further to an inefficient Health Department in the city government. The epidemic may be stayed and a repetition prevented by quick action. What, now, is to be the attitude of the organized church, or all of the churches, in the community? Any action which these groups might take with a view to improving conditions either in the Health Department or the dairy in question would be a social service. Would not the latter be even more truly Christian than the former?

The social service movement is no new thing in organized Christianity. The fires of Pentecost kindled such a mighty passion to help all human need that it soon resulted in organized service. The first Christians met by common action every need of their group, and the organized ministrations of the early church to the needs of the age were the marvel of Roman historians. In the ministry of Jesus much time was devoted to doing good and to the relief of suffering. His opening proclamation announces a mission to the needs of neglected individuals and groups—the poor, the captives, the blind, the bruised. His standard of judgment is that of service to the sick, the poor, the prisoner. His whole thought of religion is social; it is the fatherhood, the brotherhood, the Kingdom.

Here Jesus fulfilled the law and the prophets. He was the successor of those men who revealed God in terms of justice and righteousness in the community life, who denounced the injustice and oppression of the rich, who sought to build a community life with God all through it.

Every great awakening in the church has emphasized the social nature of Christianity by its results in social service. Our modern program of philanthropy and of social and labor legislation was started in the Evangelical Revival led by Wesley and his associates. The great missionary awakening of the last generation developed city evangelism, the settlement, and the institutional church. The attempt to minister to the whole life of the young people of the slums developed into the wider program of removing those social and industrial conditions which are behind the slum and its imperfect lives.

The present social movement in the churches was organized with thirty denominations joining together through the Federal Council of the Churches of Christ in America behind a common social creed, and with organized agencies in the leading denominations cooperating with other social service agencies to develop plans and secure the measures that will carry out this creed.

For the guidance of parents and teachers, we print below in full the Social Creed of the Churches, which is the pronouncement on social service of the Federal Council. This creed may become the guide for our discussions and actions in both home and school.

The churches must stand:

1. For equal rights and complete justice for all men in all stations of life.

2. For the protection of the family, by the single standard of

purity, uniform divorce laws, proper regulation of marriage, and proper housing.

3. For the fullest possible development for every child, especially by the provision of proper education and recreation.

4. For the abolition of child labor.

5. For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

6. For the abatement and prevention of poverty.

7. For the protection of the individual and society from the social, economic, and moral waste of the liquor traffic.

8. For the conservation of health.

9. For the protection of the worker from dangerous machinery, occupational diseases, and mortality.

10. For the right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, and for the protection of workers from the hardships of enforced unemployment.

11. For suitable provision for the old age of the workers, and for those incapacitated by injury.

12. For the right of employees and employers alike to organize; and for adequate means of conciliation and arbitration in industrial disputes.

13. For a release from employment one day in seven.

14. For the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

15. For a living wage as a minimum in every industry, and for the highest wage that each industry can afford.

16. For a new emphasis upon the application of Christian principles to the acquisition and use of property, and for the most equitable division of the product of industry that can ultimately be devised.

The Church a Community Force. This conception needs to be emphasized. More and more as the church takes its rightful place among the forces for social regeneration, this conception should be taught to the coming generation. We have emphasized almost exclusively the building up of the church in the community, adding to its membership, improving its plant, and increasing its gifts, all largely for its own sake. Many people have come to regard the church as a place to get something, and are disgruntled if their desires are not satisfied or anticipated. Jesus's law of spiritual growth for the individual applies equally to churches. "He that loseth his life for my sake shall find it." Whenever the church becomes sensitive to the needs of all the people, and in humility of spirit gives herself to efficient service on their behalf, the masses will once more turn their steps toward her place of worship and will give to her their allegiance.[11]

Service Among the Nations. International altruism, the service of one nation for another, is the ultimate evidence that Christ has come to the nations. It will take the combined efforts of home, school, and church to erect this national ideal. If Christ's law of love is ever to apply among the nations, it will not be by accident or incident, but only through the long processes of education during which the whole conception of the meaning of the state will be changed, and the ideal of national righteousness and altruism implanted in every citizen. "Racial war," said Viscount James Bryce in a recent London address, "has now led to a war conflagration on a scale vaster than the world has ever seen. However much we condemn reckless leaders and a ruthless caste who live for war, the real source of the mischief is the popular sentiment behind them, the exaggeration of racial vanity and national pretensions that has been the real source of mischief, for without such sentiments no caste could exert its baleful power. Such sentiments are not confined to any single country, and they are even more widespread in the more educated and wealthier classes than in the humbler. As it is largely by students and writers, as well as by political leaders, that the mischief has been done, so it should be the function and privilege of thinkers and writers, as well as of practical men, to enforce a broader and saner and more sympathetic view. Every race and nation must learn that it ought not, even in its own interests, to desire predominance or seek to enforce its own type on the world. It must recognize that it exists not solely for its own good but for that of all its fellow creatures also, and owes a moral responsibility to all mankind."[12]

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[11] See The Church a Community Force, Worth M. Tippy.

FOR FURTHER STUDY AND DISCUSSION

1. When you are training a child in helpfulness, are you training him in religion? Why?

2. If you search through the biographies of great missionaries, you will find no instances of cruelty to animals on their part. Why?

3. From your acquaintance, select a number of men and women who are deeply interested in missions. Are their lives at home and in the community marked by unselfishness, forgiveness, mercy, generosity, and humaneness? Are there any who manifest these qualities and are not interested in missions, or the church, or

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[12] From a statement authorized by Mr. Bryce in a letter to the author.

maybe are not professing Christians? How would you account for them?

4. How would you interpret to-day, "Go ye into all the world and preach the gospel"? What are the ways by which you can get people to believe in Christ?

5. A church is responsible for the support of a mission station in India near Calcutta (or, for that matter, in any other country) and only forty per cent of the members are contributing. How would you try to interest the remainder? Be specific in your suggestions.

6. If you had been the superintendent mentioned on page 103 what would you have said? Conserve the impression of the speech, and offer a plan for collecting the cards. Also, write out for use one month later an appeal for some work in China as administered by your Mission Board.

7. Do you think the church as such should engage in social service? How will your reply affect the training of your boys and girls and young people?

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CHAPTER V

LEARNING HOW TO COOPERATE

He that planteth and he that watereth are one: but each shall receive his own reward according to his own labor. For we are God's fellow workers.—*Paul, 1 Corinthians 3. 9.*

CHAPTER V

LEARNING HOW TO COOPERATE

A NUMBER of years ago a group of friends were discussing the church situation in their little town. For a total population of five or six hundred people there were three churches. All three congregations had a struggle to maintain themselves. The three buildings were without modern equipment. The Sunday schools could not be graded, or have departmental meetings. None of the churches had good music, and the ministers' salaries averaged scarce six hundred dollars. The town was without a social center of any sort for its young people, and no one church could provide it.

It was a situation which could be duplicated in hundreds of American communities where the churches, separated by the demands of a sectarian propaganda, or by class divisions on an economic basis, have spent their efforts in trying to build up themselves out of the community instead of endeavoring together to realize as far as possible the ideals of the kingdom of God in the normal life of the people.

Some one proposed that the three churches unite, erect one modern church building with an adequately equipped parish house for religious education and a social center for the community, secure a pipe organ and a good organist, or train one of the town's own young people, furnish good music to the community, pay a salary sufficient to secure a higher grade minister, and employ one or two additional specialized workers in order to meet certain community needs. At the close of this rather lengthy proposal, one of the persons present said, "Do you think we [Methodists] could ever work with those Presbyterians?"

It will be observed that the reply was not on the plane of the proposal. It did not controvert a debatable point—the union of three different denominations. It was aimed at cooperative or possible federated activities.

The remark caused an inquiry into the cooperative aspects of the work of those churches through an extended period of years. While it was found that the three churches represented three different classes in the community, a fact which ought not, however, to prevent cooperation, it was pointed out that the history of the town's church life yielded no single important effort to train the children and youth to work together. Every "union" effort was attended by more or less friction and hurt feelings. The joint choirs could not succeed in providing music for a community occasion. The Sunday school picnics were always held separately. The young people's societies had no community organization and met together not oftener than once a year. The ministers were accused of proselyting if any serious attempts were made to get the people together.

Is it not a reasonable inquiry to ask if this state of affairs is necessary? Can the work of building up the kingdom of God progress with such attitudes in our churches? What does cooperation mean? What are its necessary conditions? How may the spirit of cooperation be developed in the coming generation? Does cooperation imply a certain quality of personal character, and can it be developed by education? To answer these and similar questions growing out of the typical illustration mentioned above is the purpose of this study.

Cooperation Is "Together-Working." It is more than meeting together or conferring together. It is *working* together. Cooperation forms and maintains the family, community, and State. Cooperation shelters, feeds, and clothes mankind. Cooperation connects farm, factory, store, and bank; it joins home to home, and links country to city, city to State, State to nation, and the nation to the world.

Where it is lacking, lawlessness reigns. Where it is pretended, hypocrisy is added to contempt for law. Where it is half-hearted, the home breaks, city and State divide, and wretchedness begins to undermine the whole. But when men and women work together and with God, they make an end of disregard for the rights of others, commercialized vice, cut-throat competition, the imperfect distribution of capital, labor, and food, the liquor traffic, and all other causes of human misery. They reach the highest goal—the happiness of all.

In every real cooperative effort the following six conditions must be complied with to insure success.

1. The appreciation of a common task or objective. Not only must there be a task, but it must have interest and value for all those who are to work together.

It must be a *common* task. The persons who are to cooperate must also appreciate the fact that it is a common task. To discover such objectives or tasks, and then to aid all the coworkers to appreciate them, to see their significance for the whole group and to secure the personal appropriation of the task by each one in the group, are the first steps in cooperation.

2. An estimate of the difficulties to be overcome and the necessary force to be exerted in accomplishing the task. This preliminary survey is always made by an individual before undertaking a piece of work. It is even more necessary when the objectives concern the whole group, when it undertakes a task too large for any one individual.

3. An estimate of the combined strength of the coworkers, either groups of individuals or federations of groups. What will the task demand of the workers? Have they the necessary resources, the ability and leadership to achieve? Much effort has been wasted by failure at this point, and such failure always breeds discouragement and discontent. If for the accomplishment of a given task it were found that the coworkers were not adequate, would it not be statesmanlike to deliberately strengthen the forces, even though that meant years of apparently unfruitful endeavor?

4. The discovery of a method of working which will enlist all the coworkers. They may not all be engaged at the point of actually doing the work, but in any true and successful cooperation all the workers or groups have some part in the work—its initial discussion, the forming of its policies, the designation of the leaders or representatives, and the moral and financial

support of the work. Real cooperation is possible only on the principles of democracy.

5. A willingness on the part of the coworkers to lay aside selfish interests. There is a lot of the *co* in cooperation. In a sense, this is implied in the appreciation of a common task, but is so important that it needs special emphasis. Cooperation is rooted in the we-feeling. As Professor Rauschenbusch has put it: "The instinct and capacity for cooperation among work-mates is one form of the great social instinct of love in man. The same pervasive force which draws man to woman, friend to friend, and countryman to countryman expresses itself in economic labor by the pleasure and stimulus of combined work. Wherever men work out a smooth and effective system of cooperating in their labor, love has found an organized social expression, and as such a group works in common the capacity for mutual understanding and good will is strengthened. But to increase the strength of love and to make it effective in all human relations is also the great aim of Christianity. 'Love is the fulfillment of the law.' Therefore an effective cooperative group is a Christianized segment of humanity."[1]

6. A willingness on the part of each one to play his part. In every case cooperation is *opus* as well as *co*. The end of education is individual as well as social. It involves an increase of personal appreciation for those things which make for race, for beauty, and for righteousness. It also involves the kindling of personal devotion to the impersonal love of truth.

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[1] Walter Rauschenbusch, Christianizing the Social Order, p. 169.

The end of our goal, as well as its beginning, lies in these personal values; for human cooperation, even up to its widest development, is a striving that use and beauty, truth and righteousness may prevail among men, that they may be followed intensely and freely by men acting in endless diversity and acting also in perfect unison.[2]

The Need of Cooperation. The need in the churches for cooperation is increasingly apparent. From the standpoint of establishing the kingdom of God on earth, it is shortsighted, to say the least, to give no heed to the opportunities for training in cooperation during these years when such habits of action are being formed. In mature life the actual constructive work must be done. There is not time then to spend years in changing the attitudes and habits formed in childhood and youth, granting that such changes could be effected. The adult members of our churches are confronted with an immediate task. If they are to render their contribution to making the world a fairer and godlier place for them and their children to live in, the work must be done now. Fortunately, in our own day many leaders and members of our churches have begun to appreciate our common task, many are willing to lay aside self-interests, and there is discernible a growing desire to render our service more effective. On the other hand, the most distressing burdens of the world are not being lifted. Concrete proposals for united effort in community betterment, industrial reconstruction, the awakening of a new civic conscience, and the application of the law of brotherhood to international policies are embarrassed by sluggishness or self-interest. The whole situation is put concisely in the reported utterance of a well-known brewer: "If these church people ever *get together*, the game is up with us."

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[2] Chancellor Elmer E. Brown before The International Congress on Education Oakland, California.

To become "Living forces of faith, courage and cooperation," is the aspiration of Worth M. Tippy in his prayer, *"For the Church in its Community."*[3]

> O Christ, thy church is planted in the heart of great and mighty cities where thy children dwell in multitudes. The need of these cities taxes the power of human organization and goes beyond the reach of unawakened love.
>
> Thy church has vast resources for the healing of these multitudes, for the awakening of citizens, for strengthening the hands of those who would transform their communities into cities of the living God.
>
> But we, the people of thy church, are not aroused. We content ourselves too often with conventional and inadequate service. We do not give ourselves with passion to the movements of democracy. We have not as yet opened our hearts with generous love to our brothers from other lands who have thronged to our shores. The menace of disease, the wretchedness of poverty, the anguish of unemployment, the cry of neglected children, the shame of inefficient government trouble us, but we do not rend our hearts.
>
> Arouse thy people, O Lord. Cause the trumpet to be sounded to thy church. Say to her again, Lift up thy voice. Give us vision, and strengthen us that we may hearten those who are battling for the life of the people. Send us into our communities as living forces of faith and courage and cooperation. Keep before us the vision of a redeemed society in which Christ shall reveal himself in the devoted lives of his followers. We ask it in his name. Amen.

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[3] Thy Kingdom Come, a Book of Social Prayers, compiled by Ralph E. Diffendorfer, p. 48. See also The Church a Community Force, by Worth M. Tippy.

The program of the new Home Missions challenges the churches to unite for their common task, that of making America Christian. "And now," writes Dr. Douglass, "the indictment must be faced: denominational home missions have made a profound social failure. First, they have made the American people more different than they were, and have kept them more different than they might have been if subjected to other nationalizing influences without the pullback of sect. Denominations have caused extra and arbitrary social divisions, have sometimes fixed hurtful schisms, have prevented assimilation. Not all of the sects have been guilty of all of these sins, and perhaps none of them has been guilty all of the time; but these have been their collective results. In the large the charge stands. The church has hindered as well as helped the Americanization of Americans.

"In supplying the religious needs of the nation the church has, in the second place, flagrantly disregarded the law of supply and demand, congesting privilege in the more desirable places denominationally speaking, and leaving vast numbers of obscure places without the adequate gospel. Besides, the church has been so preoccupied with self-propagation as not easily to sense many of its newer social duties as they have appeared. It has, therefore, now belatedly to cure evils which a socially minded church might have prevented."[4]

The need for cooperative efforts in the larger world-wide task of making Christ known to the ends of the earth has been set forth fully by Arthur J. Brown, secretary of the Presbyterian Board of Foreign Missions, in his recent volume, Unity and Missions. Dr. Brown summarizes as follows: "The task of evangelizing the world is so enormous, it must be conducted in so many different and widely separated lands, it requires such vast resources, and is confronted by such stupendous obstacles, that there is no likelihood whatever that it will be achieved, unless the people of God combine more harmoniously and effectively than they are combining now. A sundered church, battling against the united forces of evil, is fighting at a fearful disadvantage. If God shall give the victory in such circumstances, it will not be because he approves our divisions, but because the salvation of the world is too precious in his sight to be definitely delayed by the failure of man to discern the signs of the times."[5]

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[4] H. Paul Douglass, The New Home Missions, pp. 199, 200.

Training for Cooperation. Training for cooperation consists in applying the necessary conditions and principles mentioned above to the group activities of boys and girls and young people. While the life of the child may be necessarily individualistic, and while most of his acts may arise from egoistic motives, and while the spirit of rivalry may dominate his name and play, we believe that the cooperative spirit may be developed in his earliest associations. At any rate, the child should be given an opportunity to participate as largely as possible in cooperative activities. In adolescence, however, the newly awakened social consciousness, the gang spirit, team play, and the desire for organization, and the welfare of the group mark these years as the strategic and most fruitful time for training in cooperation.

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[5] Arthur J. Brown, Unity and Missions, p. 307.

The opportunities for such training are to be found in the normal social relationships of boys and girls. The problem for parents and teachers is to utilize these normal groups, and to secure actual participation in cooperative efforts. In addition, in order that all cooperation may be intelligent, full discussion of the factors involved should be encouraged and adequate explanation be made especially of the reasons for cooperation.

It is only necessary here to point out some of these opportunities. Others will be discovered by observing and inquiring leaders. In each suggestion the principles outlined above may be applied.

1. In the home. The doing of chores is the simplest and best opportunity for training in cooperation. (May chores never be superseded!) Then too there may be added the participation of children in solving home financial problems, among both rich and poor; frank discussions of income and expenditures; planning by the children of social functions for the happiness of the whole family group; working for the care and improvement of the property; permitting children to plan for their own parties with the help of their elders rather than having them all ready-made, and participation in the saying of grace before meals and in family worship. It will be observed that each one of these suggestions has in it phases of some of the most fundamental and most important problems of present-day life.

2. On the playground. The gradual and successful transition from individualistic play, "one old cat," for instance, to team play is the best opportunity. This transition, however, does not always just happen. Some children never get beyond the "one-old-cat" game, for it is the spirit which characterizes some of them in the bigger game of life. The meaning of sacrifice hits should be fully explained, not by exhortation or the pointing of its moral, but by showing just what it means for the success of the particular game that is being played. Sacrifice hits will be required of many people, churches, and denominations, before we are successful in the greatest game we have ever played, and the playground of youth is the best training camp. All true sport has an element of cooperation in it. The desire to win for the sake of the reputation of the team or school or community when it becomes a dominant desire, may easily lead to the taking of selfish advantage, cheating, and what the schoolboy knows as "dirty athletics." To overcome these tendencies in the team games of youth is to help to develop a type of man or woman much needed to-day.

"A team game is a game that is played with a team spirit for a social victory. In order to have real team games the teams must be permanent, for team play involves leadership, loyalty, and friendship, and these cannot be secured from scrub teams. In order to secure permanent teams the members of the teams must be friends, or at least agreeable to each other."[6]

3. In the public school. The opportunity in the publice school is not different in kind from that in the Sunday school and church. Through class and school social and athletic functions, interclass, interschool, and intercommunity events the boys and girls may learn how to work together. Through both school and church the pupils may be introduced in simple ways to cooperation with community enterprises and local municipal government. There are many ways by which boys and girls may help the street-cleaning, fire, police, health, and public service departments of the town and city.

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[6] Henry S. Curtis, Education Through Play, p. 276.

4. In industry and agriculture. Here is an opportunity which challenges every Christian business man or woman. Cooperation between employer and employees, between capital and labor, is the note of today. But some are unwilling and some are simply unable to cooperate in industry. When and where shall both groups get their lessons in working together? How and when is the common task and objective of industry to be discussed and appropriated by both sides? How are both capitalists and laborers to appreciate what each puts into a business or industry? How early may these things be taught and practiced?

Boys and girls in most States may go to work at fourteen, just after adolescence has begun. It is the time when individual initiative and self-will sometimes lead to rebellion against conventional rules and formal demands. At the same time a new sense of justice appears, and there arises a high regard for law, especially when it is the expression of the will of the pupil. The sympathies become broader or they atrophy. Cooperation may be secured or a breach between employees and employer may prejudice one against the other forever. It is during middle adolescence, when the social impulses are dominant, that the largest percentage of our boys and girls go into industry. Many decide the choice of a profession as a lifework, or the kind of a business where one can "be in business for himself," that is, an employer of labor. It is during these same years that the attitudes of one group toward the other, and the attitudes of both toward the purpose and place of industry are to be determined. Whatever may be our ideals regarding the future reconstruction of industry, we believe that such reconstruction will come to pass only through the cooperative efforts of all who are now factors in industry. Can the church help to mutual understanding at the very start? Can the Christian business man, an employer, help in the work of reconstruction, and then teach the new ideals to growing youth?

There is probably no aspect of our American life where cooperation is more sadly lacking and yet more needed than in agriculture. The American farmer's individualism is a result of the intense struggle for existence in the opening of new lands. The churches, largely through the lack of adequate leadership, have failed either to inspire the spirit of cooperation in the work of the farmers, or to band them together for community betterment. Only recently has this opportunity challenged the community church, and in the present day there are signs of a more vigorous approach to this fundamental factor in rural life.

5. In the Church. It is the development of cooperation within the local church and among the churches of different communions that is of most concern to our study here. The local church offers as many possibilities for training in cooperation as any other organization. In it are to be found young and old, rich and poor, learned and unlearned, rural and urban minds, employees and employers, mystics and pragmatists, and conservatives and radicals, with all the varying shades between the extremes. To get all these different people to work together for a common objective, the establishing of the kingdom of God on earth, may require a broader and deeper foundation in loyalty and training than is now revealed to us.

(1) The first opportunity is to train the members of the different organizations in the local church to work together for those objects for which each group exists. These objectives, of course, must be clearly defined and realized by all the members in a given group, and the principles stated above must be applied. It is taken for granted, of course, that these different organizations are necessary in order to accomplish the varied tasks of a church in a local parish.

(2) The different groups must learn to work together, as for instance, the various classes in the church school for the good of the whole school, and the church school, young people's society, official board, trustees, and other groups for the good of the whole church. These groups, like individuals, must appreciate the large objectives and be willing to lay aside selfish advantages before cooperation is possible. The objectives must be comparable in significance to the size, strength, and importance of the groups cooperating. The work must also engage all the workers. To be real training in cooperation the groups must work together as groups, the group consciousness dominating the effort. What functions are possible to a church school, for instance, which will actively engage all the

different classes and departments? What ones are possible for all the different organizations in the local church?

This opportunity may be illustrated by the story of a Christmas celebration in a certain Sunday school where the spirit of working together had never been fostered. Each department of the school was asked if it desired a Christmas celebration, and was asked to think of some form of celebration which would have a large purpose and engage the whole school. Then, representatives were chosen, from all the classes, excluding Primary and Kindergarten grades, which were enlisted separately, to discuss and decide the plans. Previous to this the Christmas celebration had always been the burden of four or five mature people, who struggled each year to provide something new for the pupils. These class representatives elected pupil officers and appointed committees. A number of teachers, the superintendent and pastor were the advisers. A "Giving Christmas" was decided upon, and gifts were requested for the relief of the poor in the parish, or for a neighboring mission church or for foreign missions. Each class determined what particular gift it should bring. In presenting these plans to the different classes the representative had to learn the different needs and reasons for the gifts, and in open class discussion each gift was determined. The program of the celebration was unique. It consisted of an original method of presenting the gifts by each class, and some method was used which engaged all the members of the class. The superintendent was the only one who knew what the program was. The classes informed him, but no one else. He was thus able to secure a variety in the methods and to contribute to the general interest. The working up of this celebration practically changed the attitude of the Sunday school, and the chief factor, next to the blessing of giving, was that it had an objective for the whole school, all appreciated it as a common task, and it engaged all the pupils. The plan could easily be extended to cover all the organizations and the entire membership of the local church.

The annual field day of many country parishes is a good example of training all the different groups to work together. Raising money for new church buildings and improvement has had the same effect. Choral singing in the older countries has always been an important factor in promoting the spirit of working together. The problem here is to extend the objective to the welfare of all the people in the community. If there is only one church, such an objective is a necessary one for that church. If there are several churches, the cooperation desired is interchurch. It will readily be seen how other all-church functions may be arranged on Rally Day, Thanksgiving, Easter, patriotic days, field days, and picnics.

(3) As to interchurch activities, our interest here does not lie so much in cooperation for the solving of immediate community problems as in training the boys and girls and youths of the different churches to work together. The lack of attention to interchurch fellowship necessary for cooperation is apparent. In almost any community, we could vainly seek for the occasion when the little children, boys and girls, and

young people from all the churches of the community or neighborhood are brought together in a joint function. We have used the word "function," and not "meeting," for there is a difference. The "union meetings" and interdenominational rallies, while desirable in themselves and for other reasons, do not contribute largely to developing the spirit of cooperation. "Function" implies a purpose or objective to be worked out, a common task. The principles in the Christmas celebration described above may be applied to interchurch activities. Could not the Beginners' Departments of the Sunday schools of a community work out an interdenominational function of some sort which would give all the children a chance to contribute something to its success? The same question could be asked for boys and girls and young people. The boys from different churches who work together in the Y. M. C. A. may develop cooperation within the Association groups, but there is little interchurch fellowship unless they work together as different church or denominational units.

The Cook County Sunday School Association (Chicago, Illinois) through its interchurch athletic league is rendering a notable contribution to interchurch fellowship. A good example of training in interchurch cooperation among young people was a recent conference of the young people of the Sunday schools of an Eastern suburban city. There were twenty-five different Sunday schools in this community. Representatives of the young people (seventeen to twenty years of age) of eighteen of them responded to a call for a discussion of the need of getting together. This group organized itself and planned the conference, calling to their aid a half dozen sympathetic adults. The conference met for an afternoon and evening. Four general topics were discussed, these topics being determined by the needs of the young people in the community. The schools were divided into four groups, and one topic assigned to each group. Each local school in a given group was assigned a phase of the topic for that group. The young people of each school in a special meeting discussed the particular phase of the topic assigned to them and appointed three of its members to represent them and their views at the joint conference. All the young people of all the churches were invited to the conference, and two hundred responded. The program was in their hands, and there was no lack of discussion on the various topics. At the close they formulated some policies for their guidance and organized the Young People's Federation of the Sunday schools of that community. These policies called for further cooperative activity on the part of the different groups.

The Interdenominational Christian Endeavor or Young People's City Union has been an important factor in developing cooperation among the churches; so also the organized Sunday school work of States, counties, and townships, even though it is unable to reach all the people in the local church.

Probably one of the most effective beginnings in interchurch cooperation was that of the Federation of Adult Bible Classes of Ashland, Ohio. One of their former leaders, a man interested in the movement from the beginning, Mr. W. D. Stem, has told the story:

"Getting men into the church is not the difficult problem, but the training of them for active service is the part that requires careful handling, and this condition gave rise to the Men's Movement in our city. Men's classes that already existed were taken as a nucleus and organized for aggressive work. These classes were officered with a president, vice-president, secretary, and treasurer, and the class divided up into three or more committees, about as follows: Membership, Reception, Social, Devotional, and Financial, and in addition such special committees as were found necessary. We aimed to build up only such an organization as would help us to hold what we gained.

"These groups in the various schools became active centers. Each man began to look for men who properly belonged to their groups, and it was not long until the Sunday school idea was the prevailing topic of conversation in the shops and on the streets. Men everywhere were prevailed upon to join some one of these groups. The object was not numbers, but souls for the Master. Had numbers been the main object, there would soon have been strife, but that is an unknown thing among us. These groups grew larger every Sunday, and soon larger quarters were required. Some of the men were asked to look for new members, others were to be ready to receive them at the doors, and give them the 'glad hand,' others were busy providing for their social welfare, and last, but not least, another committee was to take care of the financial side of the class. While the work was in a sense delegated to committees, care was taken not to hinder individual work in any way. Each member was urged to bring in new members and help keep them in. It is comparatively easy to get a man to start, but the genius of the work is to provide for his requirements when he is once in. He must be given something specific to do, and it must be such work as he can do.

"After these groups had demonstrated the practicability of organization, it was suggested that while they retained their individuality, they might increase their effectiveness by combining their efforts. This met with the approval of the representatives of the various classes who were called to consider the propriety of such a move. While each class could direct the activities of its members, a union effort would give momentum to the one object in view—the bringing men into proper relation with Jesus Christ as their personal Saviour. It was agreed that a strong pull and a steady pull be made for sixty days to bring men into the various classes, and at the end of that time to hold a banquet. This called into action many men who up to this time were rather indifferent to the work. This organization was called 'The Ashland Men's Federation of Sunday School Classes,' and was officered the same as individual classes. The committees were composed of a representative from each school, so that the small school had equal representation with the large one, based on the 'square deal' idea. At this time the real work began, and the whole town was astir. Men everywhere in the office, in the stores, in the shops, and on the streets were being persuaded to go to Sunday school wherever they rightfully belonged. The Christian forces were marshaled as one man, and the spirit of unity in itself attracted men who, up to this time, had taken refuge behind the church differences. When a man of this type was approached by two or three men representing different churches, his arguments would not support him. The motto, 'Get Right With God,' was in evidence everywhere. We went where the men were, instead of waiting inside of our church walls for men to come to us. At the outstart we anticipated a possible two hundred at the banquet, but when the plates were counted it showed that in a town of seven thousand population, eight hundred men in round numbers had sat down together at a Sunday school banquet. The plan was voted a success and a permanent organization was effected.

"This was May, 1906. The effort did not stop after the banquet, although there were those who intimated that it was just a flash and would soon be over. The work kept steadily growing, and in 1907, during January, February, and March, the Federation held a series of Sunday afternoon gospel meetings, to which all men were invited, and a special effort was made to get men who did not attend the regular church services. The attendance at these meetings ranged from five hundred to eight hundred men.

"In the month of May, 1907, another banquet was held and one thousand one hundred men attended. In June we held our second local option election and the result of training for service never showed better than it did during this campaign. Night after night scores of men would meet and canvass the polls, and through the day would seek to persuade men to vote to keep the saloon out of our beautiful city. On election day, June 22, the men took their stand for the right in open active work on the streets, and when the vote was counted had a majority of three hundred and five for the right."

(4) Larger cooperation and increased opportunities for training in cooperation await an adequate common program of action for all the churches.

In the chapter on loyalty we stated that the establishing of the kingdom of God on earth was such a common objective. It needs, however, to be concreted in a specific program of action. This the Federal Council of the Churches of Christ is endeavoring to do. It already has a social program formulated by its Social Service Commission. Its newly organized Commission on Federated Movements has for its goal the establishing of cooperative movements among the churches in every State, community, city, and village. Already the rapid multiplication of local town, city, or country church federations is making possible the realization of parts of this national program in cooperative community effort.

The Moral Significance of Cooperation. In the last analysis cooperation is a moral problem. In the great ecumenical Edinburgh Missionary Conference, the Commission on Cooperation and Unity in Christian Missions placed themselves on record in this matter as follows: "Whether we have regard to the union and federation of native churches, or to the reaching of agreements between different missions, or to the working of schemes of cooperative effort, we believe that the real problem to be faced is a moral one. Schemes of cooperation sometimes break down because the basis on which they are attempted is an impossible one;

but more often the failure lies in ourselves. If the movement toward unity in the mission field is to gather strength and volume, the supreme need is not for schemes of union, but, as has been well said, for apostles of unity. Men are needed with sufficient largeness of mind and breadth of sympathy to understand the point of view of those with whom they cooperate. Most of all, men are needed who have seen, and who can lead others to see, the vision of unity; men who know that love is the fulfilling of the law, and who have a living faith that God is able to do exceeding abundantly above all that we ask or think. We cannot too often remind ourselves that no large progress either in the unity of the church or in cooperative effort can be made with our present spiritual conception and capacity. The true path does not lie in treating our differences as unimportant, and impatiently brushing them aside as unworthy hindrances, but in finding through patient self-discipline a higher point of view which transcends them and in which they are reconciled. On the intellectual side this is a task that calls for strength and perseverance; and on the moral side we need the power of a mighty love, which, by the clearness of its perception and the flow of its energy, illuminates and transforms the situation and makes all things new."[7]

FOR FURTHER STUDY AND DISCUSSION

1. Are cooperation and denominational loyalty incompatible? Why?

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[7] Report of the Edinburgh Conference, vol. viii, Cooperation and Unity, p. 142.

2. How far can you secure cooperation among the members of a group and still preserve an efficient subcommittee organization?

3. What is "democracy," and what is the relation of cooperation to it?

4. From Professor Rauschenbusch's Christianizing the Social Order, do you think the spirit of working together is waning or increasing?

5. Mr. John Graham Brooks tells of a New Hampshire dairyman who, irritated by the standard of cleanliness which the milk inspector submitted to him, burst out in reply: "Yes, I have read a good deal in the agricultural paper about this foolishness; but I am an American, and I propose to stay on bein' an American." How would you have dealt with this farmer?

6. On the basis of the six principles outlined in this chapter, how would you secure the cooperation of parents in the work of the church school?

7. What are some of the definite lines of work in which all the members of a church school can cooperate?

8. What are some of the common tasks of the churches in your community?

9. Do the churches look upon them as such? If not, why? How would you attempt to get them together? If they do appreciate them, are they working at these tasks?

10. What opportunities have the boys and girls of the different churches in your community to work together as different denominational groups?

REFERENCES

The History of Cooperation. George Jacob Holyoake. Two volumes. Chapter I of the first volume discusses the nature of cooperation, and Chapter XX applies the cooperative principle to industry.

Christianizing the Social Order. Walter Rauschenbusch. "My sole desire has been to summon the Christian's passion for justice, and the Christian's powers of love and mercy to do their share in rending our social order from its inherent wrongs." Part III, Chapter IV, concerns "The Love of Tooth and Nail," a study of cooperation or, rather, the lack of it. Part II, Chapter V affirms cooperation as the economic basis for fraternity.

Thy Kingdom Come. A book of social prayers for public and private use. Compiled by Ralph E. Diffendorfer.

Unity and Missions. Arthur J. Brown. Unity and Missions are indissolubly connected. In proportion as the church becomes missionary, it feels the need of unity, for it is futile to expect a divided church to evangelize the world.

Cooperation and Unity. Vol. VIII of the Report of the Edinburgh Conference. A most comprehensive treatment of the need for cooperation in the foreign missionary work of the churches.

The Church a Community force. Worth M. Tippy. A pastor's preconception of what a church ought to be; a church as he found it; the social awakening of the church; developing social workers; the church and its charities; a new attitude toward city government;

the church a neighborhood center; and the church and public morality—the story of a ten years' ministry in one church makes a most constructive and stimulating document, marking a new path for the church as a social force.

Education Through Play. Henry S. Curtis. A discussion of those aspects of the play life of girls and boys which affect their moral development.

The New Home Missions. H. Paul Douglass. Treats the social by-products of pioneer effort, the new social program in country and city, social justice in industrial life, a social restatement of race problems, the social reaction of home missions, and the social realization of Christianity in America.

CHAPTER VI

STEWARDSHIP AND GENEROSITY

He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much.—*Luke 16. 10.*

Not one of them said that aught of the things which he possessed was his own.—*Acts 4. 32.*

It is required in stewards, that a man be found faithful.
—*1 Cor. 4. 2.*

I will place no value on anything I have or may possess, except in its relation to the kingdom of Christ.
—*David Livingstone.*

CHAPTER VI

STEWARDSHIP AND GENEROSITY

Methods of Giving Now in Use. Thirteen different methods are in use to-day to obtain money for church work, according to the Rev. Frederick A. Agar in his recent book entitled Church Finance. In some places one method obtains, in others several may be found. Sometimes nearly all of them are combined. Dr. Agar enumerates the pew-rent system, donations, subscription papers, "Begging Bees," the individual collector, hit-or-miss plan, free-will offerings, assessments, tithing, the simplex plan, the duplex plan, the spasm plan, and church fairs, suppers, and entertainments.

The methods used in the church school to train boys and girls in the support of the church and her enterprises are almost as numerous and are certainly as varied and complicated. No estimate has as yet been made of the number of pupils who do not give regularly to the local school, and those who give both to the church school and the local church, or the number of different organizations to which the same children of the same local church are giving money, or what has been the result of the present rather ineffective and haphazard methods. If there is any argument for better methods of giving and for the gradual elimination of nonsupporters, there are certainly strong reasons for undertaking seriously to appraise the present methods of giving in the Sunday school, and to attempt to look at the whole problem from an educational point of view.

In the following list of financial methods in the church school no attempt has been made to condense into a single phrase a name for the different methods employed. They are described, and an effort is made to point out their educational bearings.

1. Presumably the large majority of church schools still follow the method of collecting from the pupils voluntary contributions to be used to pay the current expenses of the school. These expenses consist largely of the supplies for teachers and pupils, including lesson papers, books, reading papers, maps, charts, and other material and, sometimes, the song or hymn books, although in many cases any unusual item of current expense is raised by some special appeal. In such cases the only moneys available for benevolent purposes are over and above these voluntary contributions for the school expense. It would be safe to say that the pupils only occasionally are reminded that their contributions are used for the purposes stated. Sometimes they are stimulated by contests or by publicity given to the offerings of different classes. Very seldom do these schools present an opportunity in a democratic way for the pupils to participate in the expenditure of their offerings. They only hear the report of the treasurer from Sunday to Sunday. Only occasionally is any report ever made to them of the amount secured throughout the fiscal year, and the items for which their money was expended. The treasurer's report is

usually made to the Sunday School Board of Teachers and Officers. Inasmuch as little or no attention is given to the cultivation of the school for such offerings, it is hardly to be expected that the offerings mean very much to the children. In many homes the money is provided by the parents, who faithfully supply their children with "pennies" to take to the Sunday school collection.

2. There are church schools in which all of the money contributed by the pupils is given to "benevolences." If this principle is adopted, it has usually been discussed in the Board of Teachers and Officers, and then the plan is announced to the pupils. The proportion of the funds given to each object is arranged, either in accordance with a general denominational plan, or with the needs as interpreted by the local officers. The money is contributed regularly from Sunday to Sunday, and then is given to the general treasurer, who in turn sends it to the different benevolent agencies. The supporters of this plan claim that this gives opportunity for training children in benevolent giving, and fixes in their early days the channels through which the offerings are applied. In all such cases the amount needed for the support of the local school is included in the budget of the local church and is provided either by a special offering in the regular church services, or is voted outright from the treasury of the church as the money is needed.

3. A regular offering for current expenses and an occasional and periodical offering for benevolences. The schools of certain denominations are required by their general governing bodies to set aside an occa-

sional collection, once a month, once a quarter, semiannually, or annually, for missionary purposes, the money being distributed among the various missionary and other benevolent agencies. There is also the annual offering for the different missionary societies, and for the local home and foreign missionary agencies. These offerings are usually preceded by a more or less thoroughgoing campaign in missionary education, and may be stimulated by all sorts of collecting devices and contests, and may result in a steadily increasing amount of money for these purposes. The annual offering often arouses more interest than the periodical collection, as the once-a-month plan. If a given Sunday is "Annual Home Mission Day," it is possible to set a goal for the schools' giving, and work up to the day by education, appeals, and contests, so that the day itself may really become a significant occasion in the lives of the pupils. The arbitrary plan of setting aside the regular collection, say on the first Sunday of each month, is bound to yield a certain sum of money, but it may or may not represent any real interest in missions on the part of the pupils unless persistent and adequate means of missionary education are employed.

4. Some schools have a regular offering for current expenses as described in 1, with a pledge to raise a certain amount of money for various special occasions and objects—"special gifts," as they are called. These objects may include local charities, mission churches and schools, missionaries, native workers, orphans, school children, and shares in mission stations, both at home and abroad. In some cases all the benevolent money is given to one special object. This is some-

times done by the school as a whole, and sometimes a special object is assigned to an organized class or department. This method of "special gifts" has certain definite advantages. The object to which the money is applied can be presented concretely and definitely to the children, and they may become genuinely interested in the welfare of the agency to which they are giving their money. There also can be more or less discussion of the amounts to be raised and appraisal of the results of the work to which the money has been applied. It is also possible through special gifts to more or less grade the appeals and the objects. The little children may be asked to give to some local need, to some children's hospital, day nursery, children in need, or to maintain a kindergarten in some needy place, or a Daily Vacation Bible School. To the younger boys and girls there may be assigned the support of some children in a mission school, or a teacher who is working with children of their own age, or a room in a hospital, or any one of the similar other activities. With the older boys and girls and the young people and adults the gifts may take an appropriate significance.

In the Union School of Religion, connected with Union Theological Seminary, in New York, there is a systematic attempt to train the pupils in giving and other forms of service. The plan is described in the following statement received from Professor Hugh H. Hartshorne, the director of the school:

"The Union School of Religion has been maintained by the Union Theological Seminary since 1910. The funds for its support have come in part from gifts to the school, and in part from the treasury of the seminary. The pupils of the kindergarten and first three grades are charged an annual registration fee of $1.00, and those above the third grade a fee of $2.00. This pays approximately for the texts and materials used in teaching. All the money brought by the children is left free for benevolences.

"The children of each class place their contributions in the class treasury. The causes for which this money goes are determined by the children themselves. In most cases the children suggest the causes, and they frequently make personal investigations of the worthiness of the object suggested. The teacher's part is simply that of the more experienced member of the group. She never decides for the children, but relies on their judgment. It is believed that only by thus suggesting, analyzing, and selecting the objects to which money is given can the children receive real training in Christian giving.

"Two causes of a nature to appeal to the intelligent sympathy of all the children are continued from year to year as School Causes, and the children are helped to feel responsible for them year after year. One of these is a local Day Nursery, and the other is related to the educational work connected with the University of Nanking, China. No pressure beyond that of the worth of the causes and the fact of their dependence on the gifts of the school is brought to bear on the children, and if they decide not to contribute to either one, their decision is accepted. It is found in practice that in almost every instance the children will of their own accord come to the desired decision. If the school were connected with a church, assistance to the church would be one of the permanent School Causes.

"When the development of the pupils permits, each class adopts a class budget, in which it outlines for itself its probable receipts and desired expenditures. This adds to the value of choosing the objects of expenditure the decided value of knowing ahead the things for which the money is to be spent.

"The need is felt for individual as well as class choices, and for the opportunity of making and keeping pledges. The latter is provided for when the class regards its collections as club dues for which each is held responsible. An envelope system, or its equivalent, providing for the division of the collection into two parts, one for the class treasury and one for causes decided upon by the individual, would take care of both needs. Experiments in this direction are under way.

"In addition to the school enterprises mentioned above, each class has some interests of its own to support, appropriate to its stage of social development. Attention is given to the cultivation of habits of individual service at home, at school, on the street, and so on. In all, the fundamental value of personal association, of sympathy, of good will, and the democratic spirit is not forgotten."

A brief summary of activities by classes during the two years of 1914-1916 follows.

TRAINING IN SERVICE

Note.—The Manhattanville Day Nursery and the Nanking Scholarship Fund are school enterprises.

KINDERGARTEN

School

- Christmas gifts to school helpers.

Neighborhood

- Toys, clothing, money, for Manhattanville Day Nursery.
- Flowers for hospital children.
- Pasting pictures for hospital children.

The World

- Money for kindergarten in Japan.
- Contribution to Nanking University Scholarship fund.

GRADE I

School

- Christmas gifts to helpers.
- Flowers to classmates and injured schoolmate.

Neighborhood

- Toys, mittens, money for Nursery.
- Thanksgiving basket for K. family.
- Christmas gifts for boys of K. family.
- Money to Mrs. K. at Christmas.
- Easter flowers for lonely aged person.

The World

- Made picture books for children of Foo Chow.
- Money to Nanking Scholarship Fund.
- Contribution to Red Cross work in Europe.

GRADE II

School

- Christmas gifts to helpers.

Neighborhood

- Money, clothing and toys to Nursery.
- Thanksgiving dinner.
- New shoes given to a child.
- Money and food to X. family.

The World

- Money to Nanking Fund.
- Money for Belgian Babies.
- Money for Red Cross work.

GRADE III

School

Christmas gifts to helpers.

Neighborhood

Money, clothing, toys to Nursery.

The World

Money to Nanking Scholarship.
Money to Red Cross work.

GRADE IV

School

Christmas gifts to helpers.

Neighborhood

Money, clothing, mittens, toys to Nursery.
Flowers to elderly people.
Clothing for X. family.
Money and clothing to pupils of Industrial School No. 6.

The World

Money to Nanking Fund.
Money for war sufferers.
Comfort bags, handkerchiefs, etc., made for Red Cross Society.

GRADE V

School

Christmas gifts to helpers.
Flowers to sick classmates.
Singing in school choir at the service of worship.

Neighborhood

Money, candy, toys, milk, and mittens for Nursery.
Quilt pieces collected and sent to poor woman.

The World

Money to Nanking Fund.
Comfort bags for soldiers made and filled.

GRADE VI

School

Christmas gifts to helpers.
Singing in the choir.

Neighborhood

Money and game for Nursery.
Christmas dinner, clothing, toys, for B. family.
Easter flowers for lonely aged persons.
Valentines to children in Sheltering Arms Home.
Money for Mrs. H.'s rent.
Postcards pasted together for children in Bellevue Hospital.
Flowers and pictures for children's ward in St. Luke's hospital.
Magazines and papers collected and sent to needy schools.
Lamp sent to crippled old lady.

GRADE VII

School

Christmas gifts to helpers.
Flowers, letters, valentines to sick classmates.
Weekly visits to injured classmate.
Singing in choir.
Ushering. (Assisting in distributing and collecting Song Books.)

Neighborhood

Money, clothing, toys, for Nursery.
Overcoat for 14-year-old boy, only wage earner of family.
Clothing, toys for two families (7 children).
Money for food for family of 8 children.
Christmas box (warm shawl, slippers, candy, fruit, etc.) for crippled old lady, Mrs. F.
Down quilt and lamp for Mrs. F.
Year's subscription to magazine for Mrs. F.
Collecting magazines and pictures for hospitals and homes.
Pasting postcards for hospital children.
Valentines and letters to class protégés.
Easter flowers to lonely person.

The World

Money for Nanking Fund.
Postcards of American Industries sent to missionary in China.

Class book for Mr. Coleman's exhibit in Japan.
Money to an Alaska Indian at Haines.

GRADE VIII—*Girls*

School

Christmas gifts to helpers.
Singing in choir.
Ushering (before the service of worship, while classes are assembling).
Serving on Student Council.
Helping at Christmas party.

Neighborhood

Money for Nursery.
Thanksgiving dinner for B. family.
Christmas tree and gifts for each member of the B. family of five.
Good winter clothing for B. family.
Valentines for B. family.
Easter basket and plant for B. family (girls, colored eggs and delivered basket).
Easter flowers for sick person in hospital.
Class picnic with B. children as guests.
Clothing for mother and baby.
Articles made for Nursery Fair.
Money for Home for Crippled Children.

The World

Money to Nanking Fund.
Money to Polish Relief Fund.
Letters and gifts sent bi-monthly to French soldier.
Class book for Mr. Coleman's exhibit in Japan.

GRADE VIII—*Boys*

School

Christmas gifts to helpers.
Candy taken to classmate.
Ushering (assisting in distributing Sunday School supplies).
Helping with Christmas party.
Serving on Student Council.

Neighborhood

Money for Nursery.

Money to the Association for Improving the Condition of the Poor.

Clothing and food for X. family.

The World

Money for Nanking Fund.

Money for Red Cross.

Class book for Mr. Coleman's exhibit in Japan.

HIGH SCHOOL I—*Girls*

School

Christmas gifts to helpers.

Helping at Christmas party.

Serving on Student Council.

Neighborhood

Money for Nursery.

Dressing twelve dolls for settlement children.

Canned fruit for working girls' camp.

The World

Money for Nanking Fund.

Money for poor student at Grant Lee Hall in the Tennessee Mountains.

HIGH SCHOOL I—*Boys*

School

Christmas gifts to helpers.

Flowers, letters and visits to sick classmate.

Serving on Student Council.

Planning and taking charge in turn of High School Service of Worship.

Neighborhood

Money to Nursery.

Thanksgiving dinner to S. family.

Money, candy, books, clothing, toys for P. family.

Boys of P. family taken to Museum of Natural History.

Money to Children's Aid Society.

Weekly aid to X. family.

The World
  Money for Nanking Fund.
  Money for Red Cross

HIGH SCHOOL II—*Boys*

School
  Christmas gifts to helpers.
  Serving on Student Council.
  In charge of Christmas tree and serving refreshments.
  Planning and taking charge in turn of High School Service of Worship.

Neighborhood
  Money for Nursery.
  Weekly provisions bought and delivered to Mrs. G.

The World
  Money for Nanking Fund.

HIGH SCHOOL III—*Girls*

School
  Christmas gifts to helpers.
  Serving on Student Council.
  In charge of Christmas tree and serving refreshments.
  Helping plan and manage High School party.
  Planning and taking charge in turn of High School Service of Worship.

Neighborhood
  Money to Nursery.
  Shawl and cap for lame girl.
  Visiting the lame girl.
  Candy made for lame girl.
  Flowers and other gifts taken to lame girl.

The World
  Money for Nanking Fund.
  Class book sent to Sunday School in Japan.

HIGH SCHOOL III—*Boys*

School
  Christmas gifts to helpers.

Serving on Student Council.
In charge of Christmas tree and serving refreshments.
Helping plan and manage High School party.
Planning and taking charge in turn of High School Service of Worship.

Neighborhood

Money for Nursery.
Thanksgiving and Christmas dinners for Mrs. S. (bought and delivered by boys).

The World

Money for Nanking Fund.

HIGH SCHOOL IV—*Girls*

Neighborhood

Money for Nursery.
Fuel for a family.
Clothing and food for a family.

The World

Money for Nanking Fund.

HIGH SCHOOL IV—*Boys*

School

Ushering in chapel.
Assisting in service of worship.

Neighborhood

Clothing and food for a family.
Christmas gift to Seminary helpers.

The World

Money for Nanking Fund.
Money for Red Cross.
Subscriptions to National Child Labor Association.

TRAINING CLASS I

School

Christmas gifts to helpers.
Contribution of money to the school budget.
Assisting teachers of younger classes.

Neighborhood
- Money for Nursery.
- Eggs and milk bought weekly for sick woman.
- Christmas gifts, money, clothing and food for same family.
- Young son in this family placed in night school and helped to secure a better position.
- Regular calls made in this home.
- Helping an old lady to keep her own belongings and room to avoid entering an institution.

The World
- Money for Nanking Fund.

5. One offering is taken from the pupils and is then divided on a percentage basis between local church support and benevolences on a schedule adopted by the teachers and officers. Sometimes a single pocket envelope is used, or the offering may be taken in class envelopes and placed upon the plates by each pupil. Dr. Agar says that when this plan is used it is open to the objection that it removes from the individual contributor his decision as to the division of his contribution, and that it always invites a misuse of missionary money for local church support.

6. Many church schools are adopting the use of the duplex envelope. A budget is made by the governing body of the school for both local church current expenses and benevolences, and this budget is presented to the pupils who make subscriptions, indicating the amount to be paid each Sunday for both purposes. The double pocket or duplex envelope is used, each pupil being given fifty-two envelopes, and is expected to return one envelope each Sunday in which he has placed the amount of his offering. The money for the current expense is then expended as the governing

board and school desire, and the offerings for benevolences are divided either according to the denominational plan, or to a schedule adopted by the local school. This method is also sometimes used in the Primary Department, special small envelopes being provided for that purpose. The plan has the advantage of training the pupils in systematic giving for all of the interests of the church school, and leads to businesslike habits in dealing with the Lord's treasury.

7. In recent days some schools have adopted the duplex plan just described, with the exception that the offerings are applied to the general church budget. In this case the current expenses of the Sunday school are included in the local current expense budget of the church, and the gifts from the Sunday school to benevolences are included in the estimated gifts of the church. Under this plan one treasurer receives all the funds, and the pupils are given the same envelopes that are used by the church, and are told that their gifts are to apply to the expenses and benevolences of the entire church.

Need for an Adequate Educational Policy. The effect of this survey is confusing. For such an important aspect of the business of the kingdom of God as its financial support it may be well to attempt a simple, but yet more or less comprehensive statement regarding the educational objectives in training of pupils for the Christian use of money, and in presenting the relation of money to the extension of the Kingdom. No problem is more difficult than to change the financial system of any organization. The church school and church are not peculiar in this regard, especially when, from the ordinary standards, they may be said to be in a prosperous condition. Our problem in religious education, however, is more than the adequate support of the institutions of religion. We must take into account a theory of property (of which money is the measure of value) that is in accord with the principles of the kingdom of God. Then there is the individual Christian's attitude toward whatever money he may possess regardless of the economic system under which he may live. Thus there emerge three main objectives in a religious educational policy dealing with the use of money: an adequate method of financing the church and her enterprises; the teaching of a Christian theory concerning property; and training in generosity and effective giving. It makes little difference which of these three is considered first. In any concrete instance of giving all will have a share in determining the motive, method, and extent of the response.

Training for the Support of the Church and its Work. If we examine the educational policy with reference to giving in any of the local churches with which we are familiar, we fail to find any adequate plan for training all the members in the church to support adequately all the enterprises of the church, local, State, national, and world-wide. The first hindrance in the way of such a policy lies in the organization of the local church itself. If you speak of the "church" to many persons, it means either the church building or the services of public worship. "I must support both the church school and the church" indicates the general attitude toward the local church and its organizations. There might also be added, the Young People's Society, the

Woman's Missionary Societies, and the Junior organizations. All of these have an existence apart from the church as an organization, largely because they are independently managed and financed. The idea of the church as a parish organization, uniting all the people both old and young for common worship and joint action in a consistent constructive policy of Kingdom extension is hardly possible as long as the membership is thus disunited. A pastor recently said, "When I desire to get my 'church' as such to undertake a piece of work, I have to consult eighteen different organizations." To preserve the individual initiative and responsibility represented by these various organizations, and at the same time secure united and effective service by the whole group, is but another way of stating a problem that is well-nigh universal in this age; it is that of harmonizing government by and through the people in a real democracy, with strong central or federal control and action.

It is, of course, clear that the first requirement for such united action is a program for the local church which is comprehensive enough for its entire membership. Such a program will include the church's responsibility and opportunity for parish, community, national, and world-wide service. The whole plan must not be mechanically devised, but should be largely determined by the social point of view. It is not within the scope of this treatment to present such a policy, but it is the author's contention that adequate financial support for the church will not be forthcoming until such a policy is outlined.

The features of such a program will then determine the educational policy of the church, for its prime objective will be to acquaint all the members with the entire program, and to enlist them in its support. Concerted and cooperative effort will not be possible as long as our church membership, for instance, is divided into "Home" and "Foreign" camps, with a large proportion indifferent to any missionary program at all.

Even with the present division of program and responsibility, it is possible to do far more for the education and enlistment of our boys and girls in the total task of the church. Of all the financial methods proposed, the last mentioned seems to offer this opportunity.

A Unified Budget. The following statement of the plan adopted by the Hackensack Methodist Episcopal Church, which has a membership of two hundred and ninety and a Sunday school of one hundred and sixty-five, was prepared by the pastor, the Rev. Staley F. Davis.

In introducing the new financial plan into the church in Hackensack it was decided to unify the budget of the church and Sunday school.

How We Did It

The plan was outlined to the official board by the pastor. 1. Make two complete budgets, one for current expenses, another for all benevolences, including the Sunday school in both. 2. Use identical duplex envelopes for all. 3. Conduct an Every-Member Canvass, including all men, women, and children, members of the Sunday school, church, and congregation.

The official board adopted the plan after a lengthy discussion. There was practically no opposition.

The Sunday School Board concurred in the action.

A committee of five and the pastor were appointed to put the plan in operation.

The committee appointed one of their number general manager, and selected the canvassers.

A double card index of all "prospects" was prepared, one card for each individual, with full name, address, church and Sunday school relationship, amount previously contributed, and other data useful to canvassers.

The usual methods of the Every-Member Canvass, careful assignment of names and teams, distribution of literature, training of canvassers, letters of explanation to the membership, a church dinner, and a time limit, were adopted.

The motto adopted and used as a slogan was: 1. Every member of the church and school a subscriber on a weekly basis; 2. Each one a subscriber to both sides of the envelope; 3. Each subscriber increasing his subscription if possible. Those who were members of both church and school were asked to subscribe at least as much as they were in the habit of giving to both.

THE PLAN IN OPERATION

Subscribers were permitted to give their offerings at either Sunday school or the morning or evening preaching services. Most of those who attend Sunday school put their envelopes in the class collection. Some tear their envelopes in two, putting one part in at Sunday school and the other at church. Some put in a loose collection at one of the other services. All envelopes are turned over to the church financial secretary, who records all contributions, turning the money for current expenses over to the current expense treasurer, and that for benevolences over to the treasurer of benevolences.

The church treasurer pays each month to the Sunday school treasurer the appropriation for the Sunday school, which is disbursed by the latter under the direction of the Sunday School Board. The superintendent reports monthly to the official board all expenditures of the Sunday school. The missionary society of the Sunday school continues, but dispenses with its special treasurer. It still provides a monthly program, but seeks to broaden its interest and to instruct the school about all the world-wide work of the church, represented by all the benevolent causes. Formerly the missionary offerings of the school were divided by the Disciplinary method, between foreign missions, home missions, and the Board of Sunday Schools, but our subscriptions were solicited on the basis of the church budget embracing all regular benevolences. The subscriptions were so greatly increased that the three boards mentioned received a forty per cent increase from the Sunday school, and there was money left for distribution among all other causes. The experience of one year indicates that subscribers are keeping paid up very well. We issue a quarterly financial statement to all subscribers, showing the state of each account and the condition of the church treasury. We ended the year with practically all bills paid, including a

$400 note for last year's deficit. *The children of the Sunday school are paid up better than the adults of the church.*

ADVANTAGES OF THE PLAN

It ties the church up to the Sunday school and makes the official board responsible for it as it should be.

It ties the Sunday school up to the church. Each child is made to feel that he is a part of the church. He gives to the *church* and to all the work of the church. "Where your treasure is, there will your heart be also," applies to children. This is a great help in the most pressing problem of Sunday school administration. Is it not better to treat a child as a part of the church, and from the beginning train him up in the practice of church membership, rather than to train him to think that the Sunday school is a thing apart and an end in itself, and the matter of church relationship is a minor consideration?

It interests the unchurched parent. One eleven-year-old girl after receiving envelopes came back to ask, "Can papa have a set of envelopes or shall he put in his money with mine?" He got a set and has since joined the church on probation with his daughter.

It increases the offering from the Sunday school. If the duplex envelope is good for the church, it is better for the Sunday school, because it accomplishes the same result and starts the training in systematic giving where it should start, namely, where attendance on church and school begin. It secures an offering from the absent pupil and makes rainy Sundays and vacation Sundays as good financially as the best. It increases the total offering. Our official board received from Sunday school members for current expenses $264 net, against $136 received by the Sunday school the previous year, an increase of $128, or ninety-four per cent. They apportioned to the Sunday school for their expenses $150. The Sunday school thus had $14 more to spend on itself and the official board received an excess of $114. For the next year the appropriation for the Sunday school is increased to $200. The benevolent income from the Sunday school increased from $108 to $159, or forty-seven per cent. *It pays both school and church, local parish and world parish.*

It results in incidental benefits as valuable as the financial results. These are vastly increased by including the children in the individual canvass. Parents have been interested, lukewarm people revived, family conditions discovered, new acquaintances begun, the calling habit formed, the solidarity of the church realized, all activities stimulated, and confidence increased. After three years, the plan is operating with unabated success.

Christian Stewardship. It is now becoming clear that leaders and teachers of the church must face the consideration of a theory of property which will at once become the basis of a possible readjustment of our economic system, and at the same time be thoroughly Christian. In the centuries past Christian leaders were courageous in pointing out the religious obligations of the individual. In these later days, following the lead of devoted and open-minded prophets, the church has begun to socialize her program, and to train her members in the duties of man to man. But we are discovering that there is too much unrest in the world to explain it all by inconsistencies and irregularities in the personal dealings of men. The economic plan on which society is now based is emerging for fresh appraisal in the light of God's eternal purpose and the requirements of justice and honor.

No religious leader need fear to say that he has not thought this problem through for himself to a satisfactory conclusion. The best students of economics have not yet professed that. The best we can now do, and the important thing, is to create an attitude of concern and investigation regarding it, and to point out its religious significance. Every teacher of religion can be open-minded in the discussion and can lead his pupils, especially the young people, courageously to pursue their studies in this field. We can take the side of sympathetic understanding of these problems rather than that of dogmatic aloofness, and the perilous conviction that they are of no concern to Christianity and the church. The best contribution to this discussion that the church has thus far made is its doctrine and principles of Christian stewardship. At Saratoga, New York, in May, 1916, the General Conference of the Methodist Episcopal Church adopted a statement of Christian stewardship which may be used by all religious teachers as the basis of their study and teaching on this matter.

Christian Stewardship

1. The following principles should be recognized by the

individual Christian who would relate himself intelligently to property, income, wages, and wealth:

(1) God is the owner of all things.
(2) God invites men to subdue the earth and possess it.
(3) Under grace, man is a steward to hold and administer his possessions as a sacred trust.
(4) God's ownership ought to be acknowledged.
(5) Biblical history records, and extrabiblical history recognizes the setting apart of the tenth of the income as that acknowledgment; there is indicated a divine sanction for the practice and the amount.
(6) God's ownership and man's stewardship are best evidenced by the systematic application of this portion of income to the advancement of the Kingdom, and by the faithful use of the balance of income not set aside.

1. The following methods should be pursued by the individual Christian who would administer wisely his stewardship of material possessions.

(1) Actual or constructive separation of the proportion of income which complies with the foregoing principles.
(2) A written pledge in advance for the regular work of the church (local and benevolence budget).
(3) A weekly payment of the amounts prescribed; offered as an act of worship at a public service if this is possible; otherwise held until offering may be made.
(4) Payments from time to time, out of portion set aside but not previously pledged, to special causes.
(5) Careful, intelligent, personal, and prayerful consideration of the uses to be made of the whole of income and wealth; this will require study of the local, national, and world-wide program of the church, and of the full stewardship of life itself.
(6) Freewill offerings, thank-offerings, and gifts.

It is realized, after a man acknowledges that he is a steward, and that he must "hold and administer his possessions as a sacred trust" there yet remains the problem of working out a just and possible plan of using our possessions as a sacred trust, which implies far more than a system of tithing as the "public acknowledgment of God's ownership."

Generosity. "The Lord loveth a cheerful giver"—a "hilarious" giver, as it is sometimes and quite properly translated. Hilarious giving is giving with joy and gladness, taking supreme pleasure in the act which is untainted by any stint or stinginess or even regret. The generous giver not only gives much, his tenth or more, but gives hilariously. The quality of generosity arises out of the feeling which is attached to any specific act of giving. To make all giving and service pleasurable is to train in generosity. Let each act of giving, individual and group, be accompanied by statements as to the good which will result from the gifts and the joy they will create. Jokes about taking a collection or apology for making appeals for money and schemes for making the offering appear other than it really is, all tend to take away the pleasure of giving and to make it an odious exercise.

The Standard of Success in Life. In order to support the teaching of Christian stewardship, the standard of success in life which is held before growing youth must become something more than making money. As long as everything gives way to the one passion, dominantly American, to accumulate wealth, it will be difficult to teach God as the owner of all things and men as stewards holding their possession in sacred trust. Said one young man to another, a college mate whom he had not seen for a good many years, "Well, John, are you making lots of money?" "No," came the reply from the other, a social worker in a large city, "I'm not in that line, but I'm making history in my community."

In this connection some who read these pages will remember the story of the little Karen girl as told by Dr. L. W. Cronkhite of the American Baptist Mission in Burma:

Two Mites

I have never found a heathen Karen child. They are just children without the "heathen." God does not make heathen. One little experience was typical of many such in my own field among the Two Karens of Burma. Entering a heathen village one morning for the first time, I set my typewriter under some tamarind trees. Soon it drew a little crowd. I was especially attracted by the very round, very sweet, and very dirty faces of two little girls, evidently sisters, and perhaps four and six years of age. Dirt is only skin-deep with children. Of course it strikes in with grown people, but not with little children. Wanting to make friends, I extracted a milk biscuit from my food basket, and while I sat tight in my chair—for they would have run had I moved their way—I held it up as an offering. They had probably never seen a white man before. They were certainly not reassured by my monstrous looks. The younger would none of me, but the six-year-old began to move, very slowly at first, about the pace of a snail not feeling as well as usual. When yet perhaps three feet from me there was a lightning dash, and a part of a second later she again stood by the little sister with my biscuit in her hand. I cannot positively say that she *took* it, for if she did, the duration of the act fell below the sixteenth of a second, which my teacher once assured me is necessary to the visibility of an action. Still, I have always felt that logic compelled a belief that she *did* take it. Now, of course, you trained in a Christian Sunday school, would have said: "Thank you, dear Mr. Cronkhite. How kind you are!" But she, being a heathen, didn't. I watched her to see what she would do. The situation, of course, was serious; my property was in the hands of a heathen. If it had been you, I need not say there could have been no worry. You have been trained and are what you ought to be. You remember how, when you were little, and a man gave you an orange, you always divided it into two equal parts—only you made one part just a little larger than the other part—and then you gave the larger part to your little brother or sister. But this little Karen girl had risked her life, she thought, to get that biscuit, so she went just as straight as she could to her four-year-old dot of a sister and gave her—*the whole thing.* I did feel so sorry for her. You see, if only she had had a proper training it would have saved her half of that biscuit. Then, while I watched them, the little sister broke the biscuit in two and gave back half, and they munched away together in peace and plenty. I don't half believe that the angels stood around, as perhaps we would, and said, "O, gracious! see those two dirty little heathen." But if they did, I believe that the Lord Jesus put up his hand and said, "'Sh! of such is the kingdom of heaven."

FOR FURTHER STUDY AND DISCUSSION

1. Make a study of the giving in your local church. List all the organizations, their appeals, the amount of money collected in each, the method used, the percentage of members contributing, organizations making appeals to the same persons, and study especially the children's giving.

2. Make a list of the items for which money is needed for local church support. How are the children being trained to meet such needs?

3. Make a similar list of home and foreign mission needs. Are the children giving intelligently to meet these needs?

4. Where do your pupils get the money they give to the church?

5. Discuss allowance money and earned money from the standpoint of the effect upon giving.

6. How soon would you teach the principle of stewardship to boys and girls?

7. How far do your pupils help to determine the expenditure of their offerings?

8. What are the educational advantages of the duplex envelope system and the weekly offering?

9. How many organizations are there in your local church claiming membership among the same girls and boys? What are the plans of giving in each? What education in the principles of giving in each?

10. What standard of success in life is being imparted by your day-school teachers? Consult both principal and teachers?

11. What observations have you to make on Dr. Cronkhite's story?

12. If you teach tithing, what are you saying as to the use of the nine tenths?

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A Man and His Money. Harvey Reeves Calkins. A study of stewardship in its fundamental aspects. It attempts to answer questions regarding ownership, tithing, the obligations of honor, life and loyalty.

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The Every-Member Canvass and the Sunday School. A pamphlet published by the Board of Sunday Schools and the Department of Missionary Education of the Methodist Episcopal Church containing the account of the unified budget in Hackensack, New Jersey, referred to on page 161.

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Poverty and Wealth. Harry F. Ward. A compelling message in terms of facts—facts of starvation, disease, drunkenness, dishonesty, class hatred, unemployment, degeneracy, inefficiency, the dangers of wealth, profit-sharing, a living wage; arranged for daily study and weekly class use.

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CHAPTER VII

TRAINING IN LOYALTY TO THE KINGDOM

I have told you this, that my joy may be within you and your joy complete. This is my command: you are to love one another as I have loved you. To lay life down for his friends, man has no greater love than that. You are my friends—if you do what I command you; I call you servants no longer, because a servant does not know what his master is doing; I call you friends, because I have imparted to you all that I have learned from my Father.—*John 15. 11-15.* (The words of Jesus: James Moffatt's translation.)

CHAPTER VII

TRAINING IN LOYALTY TO THE KINGDOM

"No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon." The story of the unrighteous steward portrays the failure of divided loyalty. The divided mind and heart cannot yield the largest satisfaction to the soul. The factor or steward of whom Jesus spoke was observing the outward forms of the service of his master while in his heart he was giving allegiance to the masterful dominance of low ideals. From the standpoint of Jesus there can be no hyphenated Christians.

When President Wilson addressed four thousand newly naturalized citizens in Philadelphia on May 10, 1915, he appealed for a single allegiance to the country of their adoption. The President said: "You have taken the oath of allegiance to the United States. Of allegiance to whom? Of allegiance to no one, unless it be God. Certainly not of allegiance to those who temporarily represent this great government. You have taken the oath of allegiance to a great ideal, a body of principles, to a great hope of the human race. . . . We came to America, either ourselves or in the persons of our ancestors, to better the ideals of men, to make them see finer things than they had seen before, to get rid of things that divide, and to make sure of the things that unite. . . . The man who seeks to divide man from man, group from group, interest from interest, in the United States is striking at its very heart."

What is Loyalty? Loyalty is true allegiance to constituted authority. A loyal person is constant and faithful in any relation implying trust and confidence. Professor Royce, in his Philosophy of Loyalty, gives as his preliminary definition: "Loyalty is the willing and practical and thoroughgoing devotion of a person to a cause. A man is loyal when, first, he has some *cause* to which he is loyal; when, secondly, he *willingly* and *thoroughly* is devoted to this cause; and, thirdly, when he expresses his devotion in some *substantial* and *practical* way by acting steadily in the service of the cause." We must not think of loyalty as merely *adoration* of a cause, nor even of deep *affection* for it. If we merely lift up our cause before our fellow men with laudatory phrases and expressions of devotion, we are not truly loyal. A loyal man actually *serves* his cause. It completely possesses him and guides and directs his conduct. As Professor Royce further points out, only in loyalty to a cause can the conflicting tendencies in conduct be harmonized. The man who has a cause and serves it never hesitates as to what he ought to do. For him conscience is loyalty to his cause. His life is unified by means of an ideal determined by his cause, and then he compares the ideal to life's everyday experiences.

The Christian's True Cause. Our problem, then, in the study of loyalty is to determine what cause we shall set before our boys and girls, and then how we shall train them in loyalty to this cause. The Christian's true cause is the extension of the kingdom of God in the world. In defending this point we shall need to inquire into the essential characteristics of a cause to which we can ask all men to be loyal, then what our conception of the kingdom of God is, and whether or not it meets these requirements. A cause worthy of loyalty must have value in itself. If it means nothing more than my own personal interest in it as such, how am I to give my loyal devotion to it? A true cause is also always something outside of myself. I may be a part of it and involved in it, but it must be something bigger and beyond myself. Our country to which we give our patriotic loyalty is something quite outside of my private self. I may own in it an acre of land, or may be serving it in public office, but the "country" which holds my loyalty is far more than either. It is what President Wilson called "A great ideal, a body of principles, a great hope of the human race." This was the "country" which was in the thought of Mary Antin, when a little immigrant girl. "This George Washington, who died long before I was born, was like a king in greatness, and he and I were fellow citizens. . . . What more could America give a child? Ah, much more! As I read how the patriots planned the Revolution, and the women gave their sons to die in battle, and the heroes led to victory, and the rejoicing people set up the republic, it dawned on me gradually what was meant by *my country*. The people all desiring noble things, and striving for them together, defying their oppressors, giving their lives for each other—all this it was that made *my country*."

Furthermore, a cause must be social; that is, it must involve a group of persons. But it is not the persons themselves, it is the tie that binds all my fellow men with myself in loyal service. The true cause cannot be temporary and subject to the varying conceptions of truth which we might desire to give it. It must, in a real sense, be eternal, for only an eternal cause can unify all the experiences of this life. In his final definition of loyalty, Professor Royce says: "Loyalty is the will to believe in something Eternal, and to express that belief in the practical life of a human being."[1]

Is not the kingdom of God as taught by Jesus such a cause? The Kingdom as conceived by Jesus may be thought of as an ideal social order in which all men stand in relation to God as sons, and to each other as brothers. Was not the establishing of such an ideal of life to which he could summon all men in common loyalty the objective of the public ministry of Jesus? This Kingdom as the goal for the living of all men had such intrinsic value that Jesus himself devoted his life to it, and finally died for it. It was quite beyond his personal interest. He prayed that it might come. It was not temporary or temporal. It was the "realm of God,"[2] and its central fact is the superiority of spiritual power. But the Kingdom was also quite personal. "The kingdom is within you," said Jesus. "America" is within all our loyal countrymen. All that it means, its richest heritages and its highest idealism, is within the loyal American. So also it is with the Kingdom. It is within each loyal subject; it is his own ideal which ever guides him in organizing his daily living. This Kingdom, with its two focal points, the Fatherhood of God and the brotherhood of man, is the only cause which can unify all the experiences of man. Loyalty to this ideal will harmonize conflicting interests and impulses of life. Furthermore, in seeking to establish this Kingdom on earth, no man's true loyalty will be violated, but instead be preserved and strengthened. "All authority hath been given unto me in heaven and on earth," said Jesus in the great commission. The authority of his own absolute loyalty to the Kingdom is uncontested.

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[1] The Philosophy of Loyalty, p. 357.

[2] James Moffatt, A New Translation of the New Testament.

Training in Loyalty. Before the Kingdom can become the object of loyalty it must be voluntarily accepted as the goal of life, the ideal toward which life shall move. How can we get our boys and girls to accept willingly the Kingdom as their cause? How can we help them to devote themselves thoroughly to it and express their devotion in practical life?

1. Loyalty for the Kingdom is awakened, trained and kept alive by personal leaders who themselves are loyal. Loyalty will respond to loyalty. No father who is disloyal to the family tie can engender true devotion to the family in his children. He has lost his own primary cause or ideal to which he can be loyal. How can he, then, inspire his children to be loyal to an ideal which for him does not exist? The leaders who can awaken loyalty to the Kingdom are the eager, enthusiastic, convinced and aggressive people who have proven their loyalty in practical and sustained activity for the extension of the Kingdom. It is at the point of sacrifice that loyalty is most contagious.

In sacrifice, both the Kingdom and loyalty are given significance and compelling power.

2. For boys and girls, especially those under adolescence, the Kingdom must be idealized. This process of idealization lifts a cause up and beyond the self, and makes it a true goal. An ideal is an *idea* plus an *l,* and the *l* is the feeling of loyalty. When ideals are expressed in formal declarations we sometimes call them convictions. When a person or persons, leaders in a cause, present the cause with conviction, and attach unusual significance or meaning to the cause, they tend to idealize it. Ideals are formed out of meanings, especially when an appeal can be made to some of the deeper motives, like that of sacrifice.

Some of the ways of idealizing the kingdom of God may be suggested by analogy from the development of patriotism, loyalty to one's country.

(1) Use the flag as the symbol of all that our country signifies. The flag is displayed, treated with dignity, and is saluted because it represents our ideal country. It engenders loyalty when its meaning is understood and respected. For idealizing the Kingdom, there can be no better method than the use of a symbol, and we have no hesitancy in recommending the Christian flag. There have been a number of attempts to secure the general adoption of a symbol of the Kingdom. The church flag, the chaplain's pennant (for use on board government vessels during religious services), the Conquest flag, and the Christian flag have been used.

The Christian flag originated on September 26, 1897, at a "Rally Day" in the Sunday school at

Brighton Chapel, Coney Island. A speaker had been engaged but failed to reach the meeting on time. Always ready to meet emergencies, Mr. Charles C. Overton, who then had charge of that school, undertook to give an extemporaneous talk. Not having prepared anything special, he took for his text the American flag which chanced to be draped over one corner of the pulpit. While he was speaking, an inspiration seemed to come to him. Why, thought he, should we not have a flag for our Sunday schools and churches? Before he sat down he had outlined to the audience a plan for such a Christian flag which should not be restricted by any geographical boundaries, but would remind all men of their allegiance to God just as their national flag reminds them of their neighbors. Drawing upon his imagination he pictured a flag, the field of which would be white, the color for purity, innocence, and peace. White is recognized as the flag of truce on every battlefield, and as soon as a flag of this color is seen the cannon's roar is silenced. In the corner of his white flag, Mr. Overton proposed deep blue, the color of the unclouded sky, the symbol of faith, trust, and sincerity, and on this a red cross, the recognized emblem of sacrifice, Christianity's central doctrine and life.

Such a firm hold did his own suggestion take that Mr. Overton immediately had a flag made corresponding with the one he had described, and on the following Sunday this was draped over the other corner of the pulpit, alongside the American flag. This first Christian flag was made by Mr. Annin, a well-known flag manufacturer of New York, who has done much to aid Mr. Overton in securing the wide adoption of the flag for the purpose for which it was conceived.

Its use increased by leaps and bounds. It is found in nearly every city and village in the United State, and has spread across the seas until it has encircled the world. The Christian flag is not patented, and is free from commercialism. Anyone may manufacture it, and it may be used on all proper occasions.

Christian flags may be displayed at conventions, conferences, church demonstrations, and parades, and with the American flag may be used for general decorative purposes. For boys' and girls' societies and clubs and for the church school, especially on program occasions, the two flags may be presented and saluted. For the American flag most boys and girls know the following salute:

"I pledge allegiance to my flag and to the country for which it stands, one nation indivisible, with liberty and justice for all."

For the Christian flag, the following salute is appropriate:

"I pledge allegiance to my flag and to the Saviour for whose kingdom it stands, one brotherhood, uniting all mankind in service and love."

The Christian flag had been in existence for more than eleven years before a pledge of allegiance for it came into existence. The author was conducting a conference of Sunday school workers in Brooklyn, when he was interrupted by the Rev. Lynn Harold Hough with the suggestion that a pledge of allegiance be prepared for use in saluting the Christian flag, just as the well-known pledge of allegiance was so effectively used in the case of the American flag. Dr. Hough was asked to prepare such a pledge, and while the meeting was still in session wrote the salute as it is printed above. This pledge was used for the first time by the author on Christmas Eve, 1908, in the Third Methodist Episcopal Church, Long Island City, New York, of which Mr. Hough was the pastor. Patriotic loyalty and self-sacrifice are common topics. The Christian flag bears no symbol of warfare or conquest. It is equally significant to all nations. It stands for no creed nor denomination, but for Christianity. It is a banner of the Prince of Peace, and the Christian patriot who salutes it pledges allegiance to the kingdom of God.

(2) Idealize the heroes of the Kingdom, both of the past and the present. Much of our patriotic idealism comes from the hero stories which we learned in school as our first American history lessons. In our present system of religious education there is little or no attention given to any history of the growth of the kingdom of God from the end of Bible times to the present day. The present generation of young Christians is almost totally lacking in that background of historical stories which is productive of high idealism. The history of the conquest of the world for Christ without a doubt contains sufficient story material. There are no greater examples of devotion to a cause than those found in missionary annals. Those stories have the best ideal-forming quality which tell how men and women have expressed their loyalty, even unto great sacrifice, for the extension of the Kingdom. These more or less isolated stories may be supplemented by an intimate

acquaintance with the biographies of a few loyal servants of the Kingdom.

(3) Express the aspiration, faith, and loyalty of the Kingdom in song. Such hymns would have the same place in idealizing the Kingdom as have the great national anthems in fostering the patriotic spirit. Only great poetry which sings of the deepest meanings of the Fatherhood of God and the brotherhood of man, set to music which uplifts and abides, can idealize the Kingdom. The hymns named below may be used in orders of worship to arouse the spirit of loyalty. Consult also the sections on "Loyalty," "Service," "The Church," "Missions," and "National Occasions" in the regular church hymnals. Each hymn will be more effective if commented upon by the leader in appropriate explanations.

Stand up, Stand up for Jesus!
I Love Thy Kingdom, Lord.
O Church, Arise and Sing.
The Banner of Immanuel.
O Church of Christ! Our Blest Abode.
Faith of Our Fathers.
Glorious Things of Thee Are Spoken.
The Church's One Foundation.
Jesus, with Thy Church Abide.
Lord, as We Thy Name Profess.
Jesus, and Shall It Ever Be.
O Jesus, I have Promised.
Love Thyself Last.
O Brother Man, Fold to Thy Heart.
For All the Saints.
Lord Jesus Christ! For Love of Thee.
The Whole Wide World for Jesus.
We've a Story to Tell to the Nations.
O Zion, Haste.
Jesus Shall Reign Wher'er the Sun.

The lack of the right sort of hymns in our regular church hymnals is painfully apparent when one endeavors to select appropriate hymns for a public meeting where the theme is some present-day issue in the task of establishing the kingdom of God on earth. The Survey Associates rendered a notable service to this method of idealizing the Kingdom when they collected and published New Social Hymns,[3] consisting of more than a hundred new hymns set to familiar tunes; and also the Missionary Education Movement when they made available a selection of twenty of these hymns in pamphlet form[4] for pasting in the back of regular church hymnals. Thus it is possible for all churches to have the use of the new hymns before they are included in new editions of the standard hymnals.

(4) Give a prominent place to pictures of epoch-making events in the extension of the Kingdom, and to portraits of its more notable loyal and devoted leaders. "In the home of a man and woman newly married, was fastened on the wall a newspaper print, whose black lines indistinctly portrayed a woman's face. Some one entered the home who recognized the face and inquired of the bride if she too knew Mrs. Gamewell. "No," was the reply, "I have simply heard her speak, but I have felt the power of her personality; and I want her ideals to dominate my home. That I may not forget, I keep her picture before me."[5] Many such pictures are now available. Our homes, and especially our schoolrooms and public institutions, contain pictures and portraits to aid our boys and girls to remember every

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[3] A. S. Barnes & Co., New Social Hymns.

[4] A Selection of New Social Hymns, Missionary Education Movement of the United States and Canada.

[5] Ethel Daniels Hubbard, Under Marching Orders, p. 198.

event and every life which added to the significance of our country's history. Can we not do as much for the ideals of the Kingdom? To be effectively used for such purposes all pictures should be of good quality, well framed, and hung in conspicuous places with appropriate ceremonies. A good example of an unveiling exercise adapted to a church service is found in the Easter concert program for churches and church schools, The Hope of the World.[6] The climax of this program is the unveiling of the picture "The Hope of the World," a reproduction of the recent painting by Harold Copping, an English artist. It was painted especially for the London Missionary Society in 1915, with which the Missionary Education Movement has arranged for its production in America.

The picture, which may be framed and hung later upon the walls of the church or in a class or departmental room, should be arranged before the audience arrives. It may be covered with a flag, preferably, the Christian flag. A convenient method of draping is as follows: Place the picture on an easel, banked below with flowers—Easter lilies if possible. Fasten the flag to the bottom of the frame or to the base of the easel, placing the blue field at the lower left-hand corner. Then attach a ribbon to the middle of the flag at the lower edge and draw the flag up until the picture is covered. Attach the ribbon at the top with a pin or thumb-tack so that a gentle pull will cause the flag to fall and hang below the picture. An Intermediate pupil, who is to unveil the picture, should stand near the easel and recite the following lines:

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[6] Alice B. Hamlin, The Hope of the World. An Easter service and supplement.

"Thy kingdom come, O Lord,
Wide-circling as the sun;
Fulfill of old thy word,
And make the nations one;

"One in the bond of peace,
The service glad and free
Of truth and righteousness,
Of love and equity.

"Speed, speed the longed-for time
Foretold by raptured seers,
The prophecy sublime,
The hope of all the years;

"Till rise at last, to span
Its firm foundations broad,
The commonwealth of man,
The city of our God."

At the conclusion of the recitation he should loosen the flag, taking care that it hangs evenly. Then he should step to one side and say: "This picture is a reproduction of a painting by Harold Copping. It is called 'The Hope of the World.' It represents the living Christ, gathering to himself the children of all the races of the world. We look to-day for the signs of his living in the hearts of the children of men."

(5) Celebrate the anniversaries of epoch-making events and birthdays, and recognize current events which affect the extension of the Kingdom. Much of our patriotism is kept alive by such recurring anniversaries, although it is to be regretted that the celebration of many of them is anything but patriotic. During the two thousand years of the growth of the kingdom of God there have been many significant dates

marking turning-points and momentous occasions. The birthdays of devoted leaders offer excellent opportunities to recall their contribution to the Kingdom and to encourage others to similar loyalty.

After commenting on several anniversaries which were to be observed in our national life in the early days of 1909, the editor of The Outlook wrote of the educational value of these anniversaries.

"The educational uses of these anniversaries cannot well be overstated. In a practical country where material achievements are so constantly emphasized and so eagerly celebrated too much attention cannot be paid to public services of the higher kind—artistic and spiritual achievements. Patriotic feeling in England, which is especially intense, is greatly fostered by the monuments of heroism erected at every point, so that an English boy is rarely out of sight of some memorial of English courage and sacrifice. Every literary or artistic anniversary ought to be made the most of in this country, in order that life may become better balanced; and that Americans, who are so largely given to concentration on one plane of living, may have kept before them the other and higher planes of living."[7]

For our American churches the following list shows the many and varied occasions which may be celebrated or referred to in our churches.

RED LETTER DAYS IN MISSIONARY EXPANSION

October 2, 1792, organization by English Baptists of First Modern Foreign Missionary Society.

October 9, 1800, organization of Boston Female Society for

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[7] The Outlook, December 26, 1908.

Missionary Purposes (Home and Foreign), first woman's missionary society in the world and first missionary society in America contributing to foreign missions.

October 31, 1517, Martin Luther at Wittenberg.

November 3, 1869, Miss Clara Swain, first woman medical missionary, sailed for India.

November 11, 1793, William Carey arrived in India.

November 25, 1819, translation of the Bible into Chinese completed.

November 29, 1875, the Doshisha (a Christian University) was founded in Kyoto, Japan.

December 4, 1829, official abolition of suttee in India.

January 1, 1863, the Emancipation Proclamation.

January 15, 1782, birth of Robert Morrison, pioneer missionary to China.

February 12, 1809, Lincoln's Birthday.

February 22, 1782, Washington's Birthday.

March 10, 1872, first Christian Church organized in Japan.

March 19, 1813, birth of David Livingstone.

April 20, 1718, birth of David Brainerd, missionary to the Indians.

April 23, 1611, the completion of the Translation of the Bible into English.

May 31, 1792, William Carey's great sermon at Nottingham.

June 8, 1819, Dr. John Scudder, first American medical missionary, sailed for Ceylon.

June 29, 1810, the organization of American missions.

June 30, 1315, Martyrdom of Raymond Lull, the first missionary to the Moslems.

July 8, 1663, the Granting of the Rhode Island Charter with its provisions for religious liberty.

August 9, 1788, birth of Adoniram Judson.

August 17, 1751, birth of William Carey.

September 8, 1807, Robert Morrison arrived in China.

September 25, 1835, Consecration of the first Episcopal missionary bishop, Jackson Kemper.

September 28, 1834, first Protestant sermon preached on the Pacific Coast by Jason Lee.

In addition, Labor Sunday, the home missionary significance of the Thanksgiving season, the significance for Christians of every race of Christmas and Easter, Lincoln's and Washington's Birthdays, Independence Day, and other national days may be utilized to promote the idealizing of the Kingdom. When any of these celebrations are community-wide, they in themselves become factors for promoting the spirit of brotherhood and universal good will.

The following is the kind of a sketch which may be told on an anniversary occasion either from pulpit or desk.[8] It will be noted that the sketch idealizes Livingstone as well as emphasizes the heroic faith and loyalty of this pioneer of the Right:

LIVINGSTONE'S FAITH

A little more than a century ago David Livingstone was born. You all know who he was and you know how, as missionary and as naturalist, he explored the African continent from sea to sea. If there is one quality about David Livingstone that stands out above his many splendid qualities, it is his faith—his courage in choosing big tasks and his perseverance in finishing what he set out to do.

He delighted in undertaking what seemed to everyone else to be impossible. It seemed as though nothing could stop him. The natives called him the White-Man-Who-Would-Go-On. When people told him that the Kalahari Desert could not be crossed by a white man, he crossed it. When they said he could not pass the territory of a hostile tribe, he not only passed through but made friends with the chief. When they declared that he could not penetrate to the coast from Linyanti in the center of the continent, he did it, and what is more, he came back again. He was the White-Man-Who-Would-Go-On.

From Linyanti to the Atlantic coast was one thousand five hundred miles of unbroken wilderness. It took six months and more for him to cover the distance, traveling day after day, sometimes in canoes, sometimes walking, sometimes riding on the back of an ox. The forests were dense with tropical underbrush and infested with wild animals. The rivers were treacherous and alive with snakes and crocodiles. The rain fell so constantly that his clothes rotted on his back. Hostile natives disputed his passage and wanted to levy toll, but no toll would he give them. Frequent sickness left him thin and weak. But still he went on and on, till at last, with his faithful black friends, he reached Loanda on the coast. And when the black men saw the sea stretching away to the horizon, they cried: "We thought the world had no end, but now the world has said to us, 'I am finished. There is no more of me.'"

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[8] Hugh Hartshorne, Manual for Training in Worship, p. 86.

Here the people all gave him a warm and friendly welcome. Ships were waiting in the harbor which would gladly have taken him back to England to see his family and to rest after his many years of arduous toil. But to him onward meant not England but Africa. To go on was to go back to Linyanti, for he had promised to guide the faithful black men back to their home. So back they went over the long, hard journey, repeating its hardships and dangers, till they came again to Linyanti in the heart of Africa.

But that was not his only journey. He made many others even more difficult than that. He had set his heart on finding out about the unknown continent, and on opening a way for missionaries and traders to come in and bring the message of Christ and civilization to Darkest Africa. He would not stop until his work was done and his last journey taken—till the White-Man-Who-Would-Go-On had crossed the border into the land of heavenly promise, into the life beyond.

All the world has brought honor and love to David Livingstone. It is the honor and love due all those who, in faith, have labored so gloriously for the coming of God's kingdom.

Prayer: O God, our heavenly Father, help us to do our work with courage and devotion. May we not be afraid of trying to do things which seem to be impossible or disagreeable. When we find something worth doing, may we give ourselves to the doing of it, and think nothing of the drudgery or the hardship which is necessary to its accomplishment. In the discipline and hard routine, as well as in the joy of every day, it may be that we are achieving thy purpose for us. And some day, when we have finished the work, we shall know how our sincere efforts have been mysteriously working out thy wonderful plans.

Help us, then, to be faithful in every little duty. In our work in class, in our singing, in our play, in our marching, teachers, pupils, and officers, may we all, O Father, help one another by doing well all that we have to do. And so, perhaps in ways which we do not now understand, may we share in bringing thy kingdom as we work together in the spirit of our Master, Jesus Christ. Amen.

(6) Acquaint boys and girls with the great documents which are the records of stages in the development of ideals of the Kingdom, and the more notable sayings of great missionaries and others of like passion for the establishment of the rule of God on earth. Among the quotations from the writings and sayings of loyal Christian leaders, the following, fully explained and their historical meaning thoroughly realized, will aid in idealizing the cause.[9]

Every young man and woman should be a junior partner with the Lord Jesus for the salvation of the world.—*Jacob Chamberlain.*

While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism or of Islam, the burden of proof lies upon you to show that the circumstances in which God has placed you were meant by him to keep you out of the foreign field.—*Ion Keith-Falconer.*

If Christianity is false, we ought to suppress it; if Christianity is true, we are bound to propagate it.—*Archbishop Whateley.*

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[9] George H. Trull. For a longer list, see A Manual of Missionary Methods for Sunday School Workers.

I will place no value on anything I have or may possess, except in its relation to the kingdom of Jesus Christ.—*David Livingstone.*

God had an only Son, and he was a missionary and a physician.—*David Livingstone.*

Our remedies frequently fail, but Christ as the remedy for sin never fails.—*John Kenneth MacKenzie.*

We can do it, if we will.—*Samuel J. Mills.*

We can do it, and we will.—*Samuel B. Capen.*

Expect great things from God, attempt great things for God.—*William Carey.*

Anywhere, provided it be forward.—*David Livingstone.*

Let me fail in trying to do something, rather than to sit still and do nothing—*Cyrus Hamlin.*

Prayer and pains through faith in Jesus Christ will do anything.—*John Eliot.*

Nothing earthly will make me give up my work in despair. I encourage myself in the Lord my God and go forward.—*Words of David Livingstone shortly before his death.*

I declare, now that I am dying, I would not have spent my life otherwise for the whole world.—*David Brainerd.*

I see no business in life but the work of Christ, neither do I desire any employment in all eternity but his service.—*Henry Martyn.*

If you want to serve your race, go where no one else will go, and do what no one else will do.—*Mary Lyon.*

Emotion is no substitute for action.—*George L. Pilkington.*

The prospects are as bright as the promises of God.—*Adoniram Judson.*

Indifference to missions is the worst kind of treason. Enthusiasm for missions is the measure both of our faith in Christ and of our love to man.—*Henry van Dyke.*

Home missions does not mean home missions for home alone. It means missions that begin at home and continue for all the world. We want America for Christ because we want America to help win the world for Christ.—*Henry van Dyke.*

My country is the world; my countrymen are all mankind. —*William Lloyd Garrison.*

The Spirit of Christ is the spirit of missions, and the nearer we get to him, the more intensely missionary we must become.—*Henry Martyn.*

What we need to discover in the social realm is the moral equivalent of war.—*William James.*

Do not pray for tasks equal to your powers, pray for powers equal to your tasks.—*Phillips Brooks.*

For every dollar you give away to convert the heathen abroad, God gives you ten dollars' worth of purpose to deal with your heathen at home.—*Jacob Riis.*

(7) Keep alive the memory of great names, dates, places, and significant events by means of memorials, tablets, and monuments. There is no greater environmental factor in the development of the deep spiritual life of the Silver Bay Missionary Conference than the presence in the Auditorium of the memorial tablet to D. Miner Rogers, Silver Bay's first missionary martyr.

In Memory of
Reverend Daniel Miner Rogers,
The First Silver Bay Martyr.
Born at New Britain, Connecticut,
April 25, 1882.
At Silver Bay during 1903 and 1904.
Appointed Missionary of the American Board
Of Commissioners for Foreign Missions
June 4, 1907.
Sailed September 8, 1908.
Killed at Adana, Turkey, April 15, 1909,
During the Armenian Massacres,
While Protecting the Girls' Schools.
"Be Thou Faithful unto Death, and I Will Give
Thee a Crown of Life."

In the service of dedication, the significance of his death in a massacre of Armenians at Adana, Turkey, April 15, 1909, was impressed upon every person in attendance, through the appeal to the motive of sacrifice in a loyal leader. So also is the effect of the picture in Dwight Hall, and the bronze tablet in Woolsey Hall, at Yale, of Horace Tracey Pitkin, who died at the hands of a furious mob during the Boxer Uprising in China while he was protecting the honor of American womanhood. It is the opportunity of all Christians and others interested in the promotion of brotherhood, and especially world peace, to counteract somewhat the idealization of war which comes so largely through the recognition by tablets and monuments of the scenes, events, and heroes of battlefields. May we not more and more, through the proper permanent memorials, idealize the efforts to spread the good news of peace and good will to all men?

8. The order of worship offers an opportunity to develop loyalty to the Kingdom. In the Pilgrim Teacher (Pilgrim Press, Boston) for April, 1911, and in the Hymnbook, "Worship and Song," there was published an order of worship for the Sunday school on the theme "Loyalty." This was later published in pamphlet form, both pupil's and leader's editions. This order of worship is reproduced below in an abbreviated form:

AN ORDER OF WORSHIP FOR THE CHURCH SCHOOL.

THEME: LOYALTY

1. Greeting by the Leader: Hear the words of the Lord Jesus:

"Ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth."

2. Hymn: True-hearted, Whole-hearted.
3. Invocation.
4. Responsive reading: the conversation between Simon Peter and Jesus as found in John 21. 15-22.
5. Hymn: The Son of God Goes Forth to War (stanzas 1 and 2).
6. Responsive Reading: Hebrews 11. 32 to 12. 2.
7. Response:

   New occasions teach new duties;
   We ourselves must pilgrims be.

8. Hymn: The Son of God Goes Forth to War (stanzas 3 and 4).
9. United States Flag Salute. The Vow of Allegiance:

   I pledge allegiance to my flag
   And to the Republic for which it stands,
   One nation, indivisible,
   With liberty and justice for all.

10. Christian Flag Salute. The Vow of Allegiance:

    I pledge allegiance to my flag
    And to the Saviour for whose kingdom it stands,
    One brotherhood uniting all mankind
    In service and love.

11. Hymn: Fling Out the Banner.

In commenting upon the above order of worship in the leader's edition, the following suggestions are given for the leader on the supposition that it may be used in the period of worship for a church school.

1. It is desirable that this service be used without one word of exhortation or direction after the plan has been properly explained to the pupils. If the responsibility for following the service is placed upon the pupils, their attention will be greatly stimulated. Especially should the leader avoid urging the pupils to read or to sing. If the anecdotes are interestingly told and then the leader suggests that the hymn be sung, or the prayer offered, in the same spirit, and especially if the organist plays the hymn through with some sense of its mean-

ing in mind, children will want to sing; and if they do not want to sing, no urging can make them.

2. After the opening chords of the organ or piano, let the leader pause for a moment until there is perfect silence and all eyes are fixed upon him. Then let him read the Greeting.

3. Then let the organist play, without announcement, the first strains only for the hymn. The school will soon learn to rise with the chord. It is important that the organist play this with vigor and enthusiasm, as this hymn is the keynote of the service.

4. All will be seated after the hymn, and the leader will immediately lead in the Invocation. It is suggested that this be made very brief, taking its theme from the Scripture Greeting and the preceding hymn, and generally omitting here the Lord's Prayer. Make the prayer personal and definite.

5. Introducing the Responsive Reading, the leader may once or twice call attention to the fact that the scene describes a test of Peter's loyalty after Christ's resurrection. Attention may also be called to the appropriateness of the hymn which follows the reading. (Two stanzas only.)

6. After the hymn there is an opportunity for the leader to impress the thought of the noble army of prophets, apostles, and martyrs. This need not be done every Sunday that this exercise is used, and usually not twice with the same illustration. Once or twice a month should suffice to give point and enthusiasm to the next Responsive Reading, which is intended to give expression to the thought suggested by a story, which should be told by a pupil, teacher, or the superintendent.

7. After the reading, let the reader pause a moment, then invite all to join with him in the Responsive Reading.

8. Let the organ strike at once the chord, when the school will rise and sing verses three and four of the hymn. After these verses it may be necessary to pass directly to the Flag Drill. On the Sundays, however, when the stories from Church History are not given and on every Sunday when time permits, one selection should be made from the following material, designed to make more concrete and personal the idea of loyalty. Not more than three minutes need be given to any one selection:

Describe a heroic incident or some thrilling scene in recent history of home or foreign missions.

Extract from a missionary letter.

Map exercise.

The story of a veteran minister.

A word about the denominational missionary societies.

A chapter from a missionary book.

A Bible Story. The story of the unrighteous and disloyal steward in the parables of Jesus may be used.

Introduce a feature of special interest to little children, a story illustrated by pictures or object-lessons.

The flag may be reserved for the closing service, or there may be a few words explaining the meaning of loyalty. The story of "A Man Without a Country" may be told.

9. A covenant of loyalty may serve as a constant reminder and spur to increased devotion.

In "Services of Worship for Boys," arranged for the Y. M. C. A. by Mr. Gibson, there is the following covenant of loyalty which is to be memorized by the boys, and repeated in unison, all standing: "We believe that the best and happiest life is the one spent, not for self, but for others. With this for our ideal, we will pledge our hearty loyalty to our [church, church school, or given organization], and to its principles. We will be earnest seekers after truth, we will be friends not only to each other but to all, and we will stand everywhere and always for purity and manliness and strive to make our life a blessing to others. Amen."

10. The most important moral training which play gives is the development of loyalty.[10] Perhaps the greatest need of every country is that its citizens shall acquire a community sense, that they shall be able to think in terms larger than those of their own in-

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[10] Henry S. Curtis, Education Through Play, p. 78.

dividuality, and be willing to work unselfishly for the city, the country, or the organization to which they belong; in other words, that they should acquire the spirit of loyalty. Professor Royce says that loyalty is the most fundamental virtue, more elementary even than love in the moral code. A person who thinks only of himself and his own welfare is a bad citizen. A person who always conceives of himself as a member of a larger whole to which his loyalty is due is a good citizen. How does a boy get this training? There can be no question that the easiest way to develop in a boy this community sense, this feeling of loyalty to some organization larger than himself, is through team games. But the boy who is playing a game on a vacant lot does not acquire this spirit, for the reason that the scrub team has no permanent organization, no captain, and no future. It is team only in name. There is no reason a boy should be loyal to a ball team of which he is chosen a member for the afternoon, and which is dissolved as soon as the game is over. When, on the other hand, the boy comes into the playground, and becomes a member of a permanent team, he takes part in a series of contests with other grounds. Just so far as these contests become important to the team, all of the members are practically compelled to acquire loyalty. A boy who still seeks to play the individual game, to make the long hit or throw to attract attention to himself in playing the game, soon finds that this sort of play does not win applause. The judgment on his play is a social judgment. It is estimated by its effect on the team. He must bat out in order that the man on third may run in. He must take the undesirable position, he must practice when he wants to go fishing—in short, he must do many things that he does not wish to do in order that the team may be successful; and this spirit of loyalty, which the team creates, we call good citizenship as applied to the city, we call patriotism as applied to the country, and, if we agree with Professor Royce, it is the most fundamental of all virtues.

11. During adolescence give boys and girls an opportunity to develop and maintain their loyalty to appropriate groups and causes. Between the loyalty of adult life expressed in actual service, and the idealizing of the Kingdom during childhood, there is a period of transition. In adolescence the ideals of earlier training are tested in the normal life experiences of the pupils, and compared with their own new ideals expressed in the decisions and activities of their social and play groups. Who has not observed the shock and the consequent tendency to disloyalty when the critical studies, increased knowledge, and practical experience of high school and academy students or working young men and women disclose some fault in a cherished ideal of childhood? This is particularly true of ideas concerning the religious life, the Bible, and the practices of the churches. The loyalty of youth is given to those causes in which youth is expressing itself in discussion, decision, and action. We may hope, therefore, to retain the loyalty of our boys and girls to the ideal of the Kingdom by democratizing as largely as possible the management and activities of all the church organizations in which they are grouped. In addition, we must reinterpret their ideals in the terms of their

new experiences and their new outlook on the whole of life.

12. In mature life, loyalty is maintained through devoted service for the Kingdom. With adults it is unnatural to develop first a high and noble loyalty and then expect its expression in action. It is a characteristic of adult life for a person to be devoted to the cause to which he is giving himself in constructive effort. His service may be secured by other means than appealing to his loyalty. The latter may be effective for the time being, but it is an appeal that quickly loses force. To expect a class, society, or congregation to be loyal just for the sake of being loyal secures only a temporary and more or less superficial response. To engage them in an effort to realize the Kingdom in the solution of some concrete problem is to maintain true loyalty. In these practical experiences, the idealization process is also furthered by broadening the significance and universalizing the meanings of the ideals of youth. In accomplishing the tasks of the Kingdom, our loyalty is not the spirit of bondage. "No longer do I call you servants," Jesus told his disciples; "but I have called you friends; for all things that I heard from my Father I have made known unto you." To the Christian the loyalty of the slave is replaced by that of the friend. It is the willing devotion of the disciple to the Kingdom.

FOR FURTHER STUDY AND DISCUSSION

1. What, if any, is the difference between training in loyalty to the church and loyalty to the kingdom of God?

2. How can you preserve the principle of personal liberty and still train in loyalty to some constituted authority?

3. Are you satisfied with the author's definition of the "Kingdom"? Why?

4. What is the relation between loyalty to one's denomination and loyalty to the Kingdom?

5. To what institutions, organizations, or causes are you yourself most loyal? Why? How did you come to be loyal to them?

6. What relation has loyalty to the Kingdom to the standards of personal success in life?

7. Are the American people, as a whole, loyal to the development of the common good? Why?

8. Examine the collection of hymns now in use in your Church school, and note the proportion of those purely individualistic in point of view to the social hymns. What hymns express the dominant aspirations of the people of your community?

9. How may the observance of the special days and occasions in the church year develop loyalty?

10. It is reported that many young people and adults have lost their loyalty for the church. Do you find that this is true? If so, what causes do you assign for it?

REFERENCES

The Philosophy of Loyalty. Josiah Royce. The most complete discussion of the principle of loyalty in print, especially as it affects the philosophy of life.

Manual Training in Worship. Hugh Hartshorne. Pages 110-125 are given to suggestions for training in the attitude of loyalty through the order of worship.

Missionary Methods for Sunday School Workers. George H. Trull. Practical suggestions to those who are seeking in reference to missions in the Sunday school answers to the questions, "Why?" "What?" "How?"

New Social Hymns. Compiled and edited by Mabel Hay Barrows Mussey. This selection was first published in the Survey, January 3, 1914.

Loyalty to the Church. Ralph E. Diffendorfer. A pamphlet applying the principles of this chapter to training in loyalty to the church.

Education Through Play. Henry S. Curtis. This book is written with the conviction that the play of school children is a school problem, and that no other city department can deal with it satisfactorily.

CHAPTER VIII

THE SENSE OF JUSTICE AND HONOR

He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?—*Micah.*

But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.—*Jesus.*

CHAPTER VIII

THE SENSE OF JUSTICE AND HONOR

In the common speech of the ancient Hebrews, the words "righteousness," "justice," "right," "righteous," and their different forms were practically indistinguishable. The terms occur in the Old Testament in nearly five hundred passages. In any legal case, the person who was in the right was "righteous" (Deut. 25. 1; Isa. 5. 23), and his claim resting on good behavior was "righteousness" (1 Kings 8. 32). A judge who decided in favor of such a person judged "righteously" (Deut. 1. 16; 16. 18). The Messianic King, the ideal Judge, would be "swift to do righteousness" (Isa. 15. 5), he would "judge the poor" "with righteousness" and would have "righteousness" for "the girdle of his waist" (Isa. 11. 4, 5). A court of justice, at least in theory, was a place of "righteousness" (Eccl. 3. 16). The purified Jerusalem would be a "city of righteousness (Isa. 1. 26).

From these legal uses of the terms, there was easily developed the general meaning of "what was right" and "what ought to be." In Proverbs 16. 8, we read

"Better is a little with righteousness
Than great revenues with injustice."

"Righteousness" here means right conduct. Balances, weights, and measures which came up to the standard were "just balances." Others were "wicked" or "balances of deceit" (Amos 8. 5). Righteous speech was truthful speech, and "righteous lips" were the "delight of kings" (Prov. 16. 13).

For the most part, the ancient Hebrew regarded righteousness as a religious term. To him, it usually meant conformity to the will of God. The thought of God was scarcely ever wholly absent from his mind when he used the word (Ezek. 18. 5-9). As the divine will was revealed in the law, "righteousness" was obedience to its rules (Deut. 6. 25; 24. 13; Psa. 1; 11. 7; 106. 31). Since righteousness is conformity to the divine will, and the law which reveals that will is righteous in the whole and in its parts, God himself is naturally thought of as righteous (Deut. 32. 4; Jer. 12. 1; Isa. 42. 2; Psa. 7. 9, 11. See also Psa. 89. 14; 145. 17; Isa. 1. 27; 5. 16; 10. 22).

In the teaching of Jesus, and in the New Testament generally, "righteousness" means, as in the Old Testament, conformity to the divine will, but with the thought greatly deepened and spiritualized. In the Sermon on the Mount righteousness clearly includes right feeling and right motive as well as right action.

Righteousness the Essence of Religion. The importance of a consideration of the relation of justice or righteousness to religion has been stated nowhere more clearly than by the late Professor Borden P. Bowne in a posthumous volume, The Essence of Religion.[1] In Chapter IV, entitled "Righteousness, the Essence of Religion," Professor Bowne says that the religious history of mankind in general has shown little connection between religion and righteousness in the ethical sense. Even the Jewish church was slow in reaching the conception of personal and moral righteousness as the central thing in religion. For a long time legal and ritual righteousness was the main thing, rather than holiness of heart and life. The prophets were the earliest preachers of spiritual religion. They saw that God looks at the heart, and that what he supremely desires is the inward loyalty to righteousness. Everything else is instrumental to this. But there is always a tendency with the mechanically and unspiritually minded to mistake the forms and adjuncts and rites and ceremonies of religion for religion itself, and to rest in them. This is true in our own day; the religious thought and life of many center in the externals of religion; and all the more was it true in the times of ignorance of the ancient church. Hence one of the chief tasks of the prophets was to oppose this tendency and to set forth the spiritual nature of God's demands. One psalmist sings:

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[1] Borden P. Bowne, The Essence of Religion, p. 73.

"Sacrifice and offering thou hast no delight in;
Burnt-offering and sin-offering hast thou not required.
Then said I, Lo, I am come . . . to do thy will, O my God."

Isaiah represents God as wearied with sacrifices. The prophet Samuel says, "To obey is better than sacrifice, and to hearken than the fat of rams."

"The sacrifices of God are a broken spirit:
A broken and a contrite heart."

"Cease to do evil; learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow." These are Jehovah's demands as understood by Isaiah, Samuel, and David. Amos has the same teaching. "Hate the evil, and love the good, and establish judgment in the gate." The fast which God has chosen is "to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free." Micah, also, in one of the greatest utterances in the Bible, sums up God's demands in doing justly, loving mercy, and walking humbly with God. This interpretation of religion was an absolute departure from the cruel idolatries of his time, with their Moloch-worship and self-immolation; and it remains a most illuminating utterance even for our time. It might be called the Magna Charta of spiritual religion. Micah's statement may be paraphrased as follows without altering its essential meaning. Religion in its essence is righteousness and good will toward men and reverent humility and obedience toward God. And this utterance is not peculiar to this prophet; it is the underlying idea of both prophetic and apostolic teaching, as well as of the teaching of our Lord.

With many the typical conception of religion is not gathered from Christian living, but from catechisms and books of doctrine. They aim to experience theology rather than religion. Another thing that has greatly confused popular religious thought is the current form of speech according to which religion is something to be got. In this form of speech and its various modifications, religion is tacitly regarded as a mysterious something, distinct from righteousness, which in some way is to be got; and the difference between the moral man, in the sense of the righteous man, and the religious man, is that the latter has got religion, while the former has not. The confusion is further increased by the fancy that the possession of this mysterious something is revealed by some peculiar experience, generally of an emotional type, in which the fact declares itself.

To drop these phrases about getting and having religion, and to use the prophet's language instead, would greatly clarify our thought. It would also make less easy the evasion of righteous living on the part of professors of religion which sometimes scandalizes both the world and the church. Many persons are found who claim to have religion, but it is no guarantee of right living. They have religion, but you cannot trust them. They have religion, but their word is worth nothing. They have religion, but that is no security against all manner of insincerity and meanness. They have religion, but they lack that simple integrity which is the basis of all noble character. It is really an open question whether the ethics of religious persons is notably better than the ethics of others of the same opportunities and social standing, or whether, if there be any difference, it is on account of their religion. This moral depravity is not commonly due to hypocrisy, but it is at least partly due to the mistaken separation of religion and righteousness.

The time has come to make this view prominent in the life of the churches. The gradual development of intelligence and conscience has brought about the necessity for a readjustment in religion. The high-pressure emotional religion affected by the individualist churches of former generations is passing away. The changed intellectual and moral atmosphere is fast making it impossible. Some who cannot discern the signs of the times are still striving to stir the old fervors, but the failure is becoming more and more abject. At the best we have galvanism rather than life, echo instead of a living voice. Men are growing tired of the hunt after emotions and of the barren inspection of their spiritual states. The world also is demanding fruit of religion, and testing it by its fruits —fruits of enthusiasm for humanity and the bettering of the world. And this does not imply that men are becoming less religious, but that religion is taking on another and better form.

What Is Justice? Justice is the desire to render unto every man his own in the larger interest of the common good. It is allowing each man such freedom of action, security of possession, and realization of expectations based on custom as are compatible with the welfare of society.[2] A just man is fair in disposition and conduct, conforming to the requirements of right or of positive law, rendering exactly what is due to every man. Great thinkers, writers, and speakers in all ages have said many fine and true things about justice. But a working definition, a clear formula for a definite habit of mind, calls for search.

Justice Field called justice "the great end of civil society." It is no less the great means to its own end. Nothing begets justice like justice; Theodore Parker dignified it as "the keynote of the world"; Emerson claims that it "satisfies everybody"; Carlyle classes it as "sanity and order," and "the everlasting central law of this universe." Disraeli makes it "truth in action." Wendell Phillips declares that "utter and exact justice" is "the one clue to success." Webster called justice the ligament which holds civilized beings and civilized nations together, and Demosthenes saw that it is not possible to found a lasting power upon injustice. With Plato, justice is "the greatest good"; Aristotle makes it include all virtue. Ruskin's insight touches us more closely. He says, "Justice consists mainly in the granting to every human being due aid in the development of such faculties as he possesses for action and enjoyment." But for brevity and simplicity few definitions excel that of Justinian: "Justice is the constant and unswerving desire to render unto every man his own."

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[2] The New International Encyclopedia, vol. xi, p. 350.

There is no such thing as absolute justice. The requirements of right are subject to change. They correspond in some measure to the evolution of the race. For example, in Homeric literature, the deceitful cunning of Ulysses appears as a virtue, and theft was the only form of dishonesty recognized by early Roman law. In the centuries just past men who considered themselves the highest exponents of the Christian life and the requirements of the church believed it perfectly just to burn at the stake those who differed with them on doctrinal matters. It has not been many years since the cure for witchcraft in our own New England was banishment or even death. In the frontier wilds of the last century a man's life was not worth as much as that of a horse. But, fallible as it is, human justice is the only kind we have. Full justice may be humanly impossible. Mercy is humanly necessary. There is no excuse, however, for our not knowing to the fullest extent of our ability what is right.

It has been shrewdly said if we knew all, we could pardon all. In Hugo's Les Misérables, the Bishop is thus described: "He never condemned anything hastily or without taking the circumstances into calculation. He would say, 'Let us look at the road by which the fault has come.' He was indulgent to the women and the poor on whom the weight of human society pressed. He would say, 'The faults of women, children, servants, the weak, the indigent, and the ignorant are the fault of husbands, fathers, masters, the strong, the rich, and the learned. . . . This soul is full of darkness and sin is committed, but the guilty person is not the man who commits the sin, but he who produces the darkness. . . . Let us pray not for ourselves, but that our brother may not fall into error on our account.' "

Justice as a duty is the guaranteeing to every one the right to the development of his capacities and his powers for action and enjoyment in so far as they contribute to social efficiency. Justice is preeminently the virtue of the will. It demands absolute self-control, for it requires the suspended judgment, incessant revision, and right of choice. It is the agent of freedom. It has been said that the whole possible scope of human ambition is the satisfaction of being heard. Justice grants a universal hearing.

Justice, equity, and fairness are to all intents and purposes one. They stand for human mutuality, unity, and the highest efficiency before God. They stand ready to invest sympathy, pity, kindness, benevolence, charity, and love with that clear-eyed wisdom, intellectual industry, and brave energy which gave them their full value in the cabinet of virtues. And they stand for the subordination of the individual to the social order.

The Administration of Justice. Justice is administered only relatively and in accordance with our ideas of social organization. In our families, with our friends and close associates, justice arises out of the sentiment of honor, the sentiment which sustains our ideal code or standards of right action. We do not set up law courts in our homes and within our intimate social circles. If a friend offends or does injury to another, there would be no thought of having him arrested. The law or the jury could not heal the consequent breach and restore the friendship. Only honor can do that. Honor confesses, makes apology and full reparation, and begs for the restoration of confidence and love. Honor is consideration due or paid, as worth. It is respectful regard, a fine sense of what is right.

In the next larger social grouping, in the community or in business and industry, justice is administered by each man being respectfully honest, conforming to the recognized rules expressed in everyday conduct. "It is business" is the code for determining the rights and duties of men in the world just outside the family circle. More and more this honesty prevails in the business world. Few business men and women can survive unless they play the game according to the recognized rules. It is by no means certain, however, that every man is receiving his just dues. The honor of the family circle does not pervade the realm of capital and labor. The demands of the competitive system often breed suspicion and hate. It is difficult even to secure the arbitration of differences, much less the reign of honor in the common brotherhood of toil.

For all outside these two social groups, that is, for all strangers, we are content to let law, the codified expression of opinion, deal with life in a cold, merciless fashion. If a boy takes a dime from his mother's purse, he is not arrested and taken to jail to await a trial by jury, or before a judge. If the son of our nearest neighbor and best friend steals a dime, we should not be more likely to use the arm of the law for the bringing of justice. But if the son of some stranger mother breaks in the house and steals the dime, we call up the police station and we are not content until the law is satisfied. We have little regard as to whether or not the boy gets a chance to live a better life.

In the affairs of nations we have not gotten even to the place of the use of the high court of law for the settlement of disputes and differences. The Hague Tribunal lies in the dust. Among nations might is right. We seem to have failed utterly in the education of the international mind so necessary to international brotherhood and peace. Men who, in the narrower social circles, are exponents of the noblest personal ideals sustaining them by the highest honor, express themselves through national policies by authorizing with one stroke of the pen all the demoniacal horrors of war. In the minds of some, war has the sanctions of religion. The Old Testament God of the Battles is implored to give his aid for the destruction of the enemy. Travelers returning from the scenes of the great world war have reported the intense and sincere wave of religious emotion which has characterized all the combatants. The Russian armies go to battle from the solemn mass or sacrament of the Lord's Supper. The Kaiser and his leaders proclaim, "God is on our side." The French cathedrals and churches are once again filled with anxious and devout worshipers, and England has been solemnized by her God-given duty. In America, a famous evangelist has practically turned his tabernacle meetings into recruiting assemblies.

> "If Might made Right, life were a wild beast's cage;
> If Right made Might, this were the golden age.
> But now, until we win the long campaign,
> Right must gain Might to conquer and to reign."
> —*Henry van Dyke.*

Thus is justice administered in our own day; in the family, sustained by the sentiment of honor; in business, by conformity to the recognized rules of the game; to the stranger, by the heartless application of the law; in international affairs by the right of might —war. Can we get no further in realizing the righteousness of the kingdom of God on earth? What doth God require of us? Can we not extend love beyond the family? The ancient Hebrew law proclaimed, "Love thy neighbor." Later, the prophets broadened the circle to include the sojourner, the stranger, or the immigrant. Then Jesus "fulfilled," that is, completed the law by adding, "Love your enemies." Here, then, is a most important problem in missionary education —to extend the ideals of justice and honor to include the widest social contacts.

Strengthening the Sense of Justice and Honor. How, then, can we establish and strengthen the sense of honor and justice in our boys and girls, and extend its application to all the affairs of life?

1. The ideals of justice and honor must be elevated so as to possess the coming generation. Our list of heroes will be a roll of honor. Let our boys and girls know intimately the lives of those men and women who have sought mightily to determine their own conduct by a high sense of honor, and to give men their just dues. The literature of Christian missions abounds in the stories of honorable dealings with the world's needy groups. Livingstone's relations with the natives of Africa, so consistently righteous, preached the gospel of Christ more effectively than his sermons and lectures from the rear of his oxcart.[3] Before America's court of public opinion, Bishop Whipple matched his appeals for the American Indian with such honorable dealings with them that they looked upon him as their deliverer from the unjust oppressions of their conquerors.[4] Jacob Riis avenged the death of his little dog by exposing the whole system of police lodging-houses, thus ridding New York city of one of its most iniquitous institutions.[5] Everywhere the missionary, in the face of commercial and political intrigue, has

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[3] W. G. Blaikie, The Life of David Livingstone.

[4] Henry B. Whipple, The Lights and Shadows of a Long Episcopate.

[5] Margaret Burton, Comrades in Service, chap. i.

won his way by noble rectitude and unselfish interest in the welfare of his people. The records of their lives constitute a useful body of material for both home and school for the lifting up of the ideals of justice and honor.

2. Only by securing fair play in all of the activities of children and youth, especially on the playground, can we hope to establish and cultivate within them a high sense of justice and honor. Dr. Harlan P. Updegraff, of the Federal Bureau of Education, writing of the discipline in the Gary Schools, says: "The pupils of the Gary Schools seem to display greater self-control, more self-respect, and more thoughtful consideration for others than the pupils of the same age in most of the better school systems of to-day. I am inclined to think that it comes largely from their games and play, but a part of it is due to the organization of the school, and to the practices that come in its administration. . . . Organized play has its value here. Self-control, cooperation, courage, self-respect, consideration for others, and a sense of justice have been developed in the Gary youth to a noticeable degree, largely, as seems to me, through the spirit which prevails in consequence of the administration of the physical training department."[6]

3. Training in what is right and training in responsibility for right action may be secured by democratizing the control of our groups in home, school, and church. The management of an organization placed entirely in the hands of a leader or committee or cabinet yields no great opportunities for open discussion, and the

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[6] R. S. Bourne, The Gary Schools, pp. 141, 142.

forming of those choices which foster personal and group responsibility for right action.

4. The sincere and open-minded pursuit of truth develops not only integrity and self-respect, but breeds a strong sense of personal honor. When children begin to ask questions about the things of life, and when youth doubts the traditional statements of belief and points of view, the open mind and the pursuit of the truth as it is known will at least help to make the next generation fair-minded. To tell them that they must not be inquisitive, especially regarding religion, the Bible, and the church, not only inspires lack of confidence, but when answers are discovered from other sources the injustice done is keenly felt. In practically every kind of knowledge, except Bible history and interpretation, and the psychology and philosophy of religion, recently discovered facts and the deductions of scientific investigation are made available to students of different ages and to general readers. They, therefore, gain a point of view and a feeling that they are being justly dealt with in that they are getting what is due them.

5. By the intelligent formation of public opinion regarding the application of righteousness to everyday life. Public opinion will create the atmosphere in which our educational work may be done. It will also, in itself, help to sustain the ideal of justice. To define law as the codified expression of public opinion is only another way of saying that public opinion is law.

Moral principles are best developed, accepted, or rejected and applied to the problems of the day through open discussion in a social group. In clubs, Bible classes, midweek prayer meetings, and open forums the principles of justice may be developed by the skillful leader so that all in the group may be aroused to action. The process is by no means confined to adults. In home, school, and Sunday school, with children and boys and girls and especially with young people, the discussional method is always the most effective method of teaching. Exhortation, command, and appeal are not so effective. In open debate men clarify their own thinking, and state their views, which, in turn, are defended or rejected as challenged by others in the group. In the recent word of President Wilson: "Discussion is the greatest of all reformers. It rationalizes everything it touches. It robs principles of all false sanctity and puts them back on their reasonableness. If they have no reasonableness, it ruthlessly crushes them out of existence, and sets up a new conclusion in their stead." To lead a good public discussion of a debatable question and bring it to a clear issue in the statement of principle which all or a majority can accept is a pedagogic art. The framing of the questions is most important. Fact questions may be used to create a background for the discussion. Thought questions stimulate and provoke discussion. Several leading thought questions which state the issues clearly should always be prepared in advance. Then, in a discussion, the leader's art is best shown in dealing with the answers to the question and the statements of fact and opinion from the floor. Here the leader must think on his feet and be able to guide the discussion, keeping to the point and stimulating the group to further debate if necessary.

Public opinion may also be formed by taking every occasion to expose and reprove unjust conduct in the public press and from platform and pulpit. The pulpit of to-day, especially, needs the courage and high-mindedness of the prophets and the penetrating and discriminating skill of Jesus in order to expose the social and industrial iniquities of our time. We cannot hope to do much toward education in righteousness with the coming generation as long as our teaching is neutralized by the knowledge of sins covered and unreproved. We must also take every occasion to commend every righteous act, pointing out its social significance. Such public approval will be a positive and constructive factor in creating and elevating the ideals of justice and honor.

6. Publicity to both sides of every moral issue which affects the life of the whole group will help to awaken and develop the sense of justice. It does not make any difference what the size and significance of the group are. While this is involved in public discussion, the emphasis here is on the value of being fair in presenting both sides of the issue. We have no right for the sake of just ideals to take unfair advantage in a public utterance, printed or spoken, by giving to the people only one side of the question. Boys and girls have a great way of detecting such evidences of injustice, and their own inherent sense of justice revolts against any teacher or leader who attempts it.

7. The desire for rendering to every man his own, and to every group its rights will be deepened by the fresh appraisal in public discussion and private conversation of the methods of attaining righteousness.

There is, first, the old and everlasting way of charity. There need be no new evolution of love as the central Christian force. It is only the method of expressing it which needs to be appraised. One man, for love's sake, throws alms to the pauper; another, from the same motive, cautions him against doing it; another inquires: "Why is he poor? Is there no way to prevent it?" All three "love the brethren," but they disagree about love's method of obtaining justice. We have at last seen that much of our charity is only patchwork. It is rightly termed "relief." We have had the day nursery, the fresh-air movement, the bread line, the municipal lodginghouse, the free Christmas and Thanksgiving dinners, charity fairs and bazaars, the old-fashioned "pound party" for the minister, or the annual donation for the poor fund. We have sat by idly while our housing facilities in the community became congested, and then have striven mightily to open a playground for restless little children. The unemployed were fed and housed, while we asked the blessing of God upon our efforts. We would not advocate that need should never be relieved. To "visit the fatherless and the widows in their affliction" is still good religion, but our boys and girls should get the method of relief in its proper perspective. Must the mothers with small children always go to industry, and the day nursery become a public necessity? Must children always be born in the stifling air of crowded tenements? Must men forever seek the bread line for daily sustenance? Must we always tolerate the lazy dependence on charity kitchens of those who refuse to work? Must we eternally idealize the well-to-dos for the patronage of the ne'er-do-wells, "the ladling of virtue from the reservoirs of those who have an excess of it upon the impoverished souls of the indigent"?

Our municipal and other charity organizations have had departments of correction, retribution, and repression. Now, justice begins to be preventive, formative, and constructive. As fast as our experience teaches us—recall the ill-fated Slocum, the Iroquois theater fire, the Eastland disaster, the everyday ravages of alcohol, tobacco, and lust—and as fast as we secure skill in mental and moral discernment, let us approach our boys and girls squarely with necessary revisions in our conceptions and methods. Following the Bishop in Les Misérables, let us "look at the road by which the fault has come."

Then there is the way of attaining justice by the use of individual sacrifice, of giving away all our goods. "Go sell all thou hast and give it to the poor." In "The Accusing Gold" the poet has rhymed the old story of the friar, Saint Francis of Castellamare, whom the king endeavored to "bind with crafty hold" by flinging to him a purse of gold

"To lay within God's empty palms,
A thousand ducats as an alms."

But, the friar, snatching up a coin, broke it in two and out from it flowed the People's blood.

" 'Take back your gold,' the friar cried,
'The gold that props your pomp and pride.
Behold the People's blood you draw
Through stealthy treasons of the law.

This blood proclaims the griefs and wrongs
Of them to whom the gold belongs.
Give all to them, if you would give
The gold into God's hand, and live.' "[7]

But would that be a just thing to do? Was it right for the king to take the gold in the first place? Would returning it insure against a recurrence of a similar situation? Only recently a young Christian Socialist, a millionaire, in a public meeting, assembled for the purpose, asked all who were present to give him a satisfactory and just solution of the problem of the Christian use of his wealth. "The least a man can do," he said, "when the system under which he has profited at the expense of other people's labor is called in question, is to make a firm resolve to use that wealth, or so much of it as he can refrain from expending for his own personal uses, upon the breaking down of customs and public opinion which sanction the system.

"Whatever might have been Christ's motive in demanding that the rich young ruler who came seeking advice make distribution to the poor, I cannot but believe, should the same advice be sought to-day from the same source, a similar answer might be given. I believe that if you found yourself through inheritance a millionaire, no greater service to society could be rendered than helping to make the rise of future millionaires impossible.

"It must be apparent to some of the young men of the country, who have come into the possession of large fortunes without so much as lifting a finger to produce the wealth with which they are presented, that a code of ethics and morals which sanctions such practices must be faulty, and will lead to the disintegration of any society of civilization that tolerates it.

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[7] Edwin Markham, The Shoes of Happiness and Other Poems, p. 61.

"Under these circumstances, if they have any sense of patriotism—to say nothing of Christian moral and ethical standards—they will be willing to surrender their prerogatives and privileges and vote against their own interests, if need be, in helping to change such standards and customs."

No one could offer anything better than for him to give it all away, a method on which he needed little or no advice. There did not seem to be available sufficient intelligent discernment of the causes of present-day social and moral evils to offer adequate preventive solutions. Some one said to him if he only were "soundly converted" he would very quickly settle the matter. Here is a common fallacy. As a fact, he is a devout Christian. His purpose is to do the will of God as revealed in Christ. His problem is not one of giving away all his goods, but one of adequate knowledge of the causes and effects of our present economic system, and the discovery of a just way out.

As the social and economic sciences progress in the study of those laws which govern group and industrial life, their implications for religious education should speedily find a way into our curricula and organized activities in home, church, and school. Above all, we should cease to set religious and spiritual forces over against social and economic law as if they were entirely in opposition and conflict. The latter, as they are discovered and formulated, may, in ways now undreamed by us, represent the will of God for the progress of mankind.

Then, in the third place, we should appraise afresh the methods of attaining justice by merely preaching God's Word regarding righteousness. In addition to the public proclamation of what is right, a just plan of action must be discovered and followed by just conduct to the full extent of our intelligence and energy.

A young Indian student appealed to a group of American business men on behalf of all educated Indians for "a gospel of deeds rather than a gospel of words." This, he said, was the only hope for the establishment of Christianity in India. More and more, as the world becomes a great family, and all races intermingle freely in the everyday experiences of life, the most effective way of attaining the high ideals of the kingdom of God is consistent and thoroughgoing just conduct.

It has been hoped by many that justice may be attained by the way of legislation. We are not unmindful of all that has been accomplished by the passing of good laws and attempts at a law enforcement. All Christian parents, teachers, and preachers will continue to impress upon the coming generation the power of the intelligent use of the legislative branches of government for the passage of just laws. Complete reliance on legislation, however, is hazardous. Without inward loyalty in the realm of public service and organized business, legislation at best is but a game in which all may play a part. Legislative ways for the checking and neutralizing of reform have been discovered and made effective. A Public Service Commission may be created to protect the interests of the common good, but ere long it appears to be in the grip of "Special Privilege," and then an investigating committee is appointed to review the affairs of the commission, then a committee is constituted to investigate the investigating committee, during the proceedings of which people of sound judgment and good heart become suspicious of the whole undertaking. We are at last seeing that intelligence, right feeling, and right motive must be implanted in each citizen. In the just demands of intelligent people is the only hope of democratic legislation.

FOR FURTHER STUDY AND DISCUSSION

1. In the Sermon on the Mount, seek instances where Jesus intends to include right feeling and right motive with right action.

2. Do you believe that the religious thought and life of many people to-day center about the externals of religion? What are these "externals"? Why do they so regard religion?

3. In Isa. 58. 6, what is meant by "bands of wickedness," "heavy burdens," and "oppression"?

4. What are the requirements of church membership in the church to which you belong? What would happen if your membership list were realigned on the basis of righteousness and good will?

5. Do you think the ethics of religious persons is notably better than the ethics of others of the same opportunities and social standing? Why?

6. Has the poor man the same standing in a court of law as a man of wealth? Why?

7. If you could get a boy of fourteen at half the wages to do the work of a man of thirty would you employ him? Why?

8. How many of the suggested methods for strengthening the sense of justice and honor are now being employed in your church?

9. How many of your church school teachers do all the talking in their class sessions? What is the effect on the classes?

10. Are the imaginings of children lies? If punished for them, what is the effect upon the child? Do you recall any personal experiences of this sort when you were a child?

11. A man addicted to the use of liquor is thrown from a licensed saloon. He staggers along the street and falls against a large plate glass window and breaks it. Who should pay for the window? Why?

12. What would you say to a boy who desires to play marbles "for keeps"?

13. What relation have the items in the Social Creed of the Churches (page 108) to the cultivation of justice?

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The Psychology of Religion. George A. Coe. The most thorough, scientific, and modern treatment of the psychological study of religion. The book is intended as a textbook for colleges and adult groups. The language is more or less technical. There is a fine discussion of justice as a religious concept.

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The Gary Schools. R. S. Bourne. One of the best popular discussions of the Gary, Indiana, system of public schools, especially dealing with the effect of the system on the characters of the pupils.

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CHAPTER IX

THE MATERIALS OF MISSIONARY EDUCATION

Aim clearly recognized determines means, method, and spirit of work.—*Burton and Mathews, Principles and Ideals of the Sunday School.*

CHAPTER IX

THE MATERIALS OF MISSIONARY EDUCATION

If the aims stated in Chapter I are thoroughly understood, they will determine the material which the teacher must use in the work of missionary education. An efficient teacher will learn how to select his own lesson material. He will soon discover that the ready-made lessons by no means exhaust the materials available for missionary education. Let us, therefore, set down a number of possible sources of lesson material and appraise the significance of each for the development of missionary character.

The Pupil's Own Experiences. Every experience, especially during the early days of child development, has significance for character. These experiences may be either the pupil's unaided responses, apart from the teacher's or parent's presence or influence, or those that are the direct result of their teaching. A group of children had been asked to collect picture cards for a mission hospital. Before the cards were brought in it was discovered that one of the pupils had proposed that the brightest and prettiest cards should be kept to adorn the walls of their playhouse, and that the others "were plenty good enough." If the teacher knew this, should he not utilize the experience in his teaching? If he should pass it by, what effect would it have upon the pupil? Upon the child's companions? In so far as the teacher is able to acquaint himself with such experiences, and recall them in a conversation or a recitation, they become lesson material. They may be put in story form, and the lessons for character building taught indirectly or by suggestion, or they may be dealt with directly as the teacher may deem best. At first these unaided responses may only indicate strong or weak impulses. Later they may reveal habits or choices, and in mature life they may help to determine the deliberate judgments of the individual.

A city missionary was once telling a group of boys and girls how some of their offerings had been spent in a neighboring city for the starting of a Sunday school in an Italian district. These children lived among Italians in their own community, and upon referring to them the missionary was met with numerous exclamations, not serious, yet spontaneous, "The wops, the wops!" With unusual tact she told how some American boys and girls appeared to Italian children when they were traveling or living in Italy, how bright and keen were these same little "wops," and how eager for an education, and how very fond of music. Thus in dealing with this experience it became for the teacher a very important bit of educational material.

In utilizing such experiences the teacher will recall that the genius of good teaching is not so much in asking questions as in knowing what to do with the pupil's answers. These "answers" may be more than verbal responses to questions. They may include the entire range of the pupil's reactions to the teacher's message.

The Pupil's Environment. In so far as the pupil's physical and social environment is subject to modification by the teacher, or to observation and study by the pupil, it may become material for missionary education. Environment includes all of the conditions under which the pupil lives: the great world of material things—dolls, pets, and domestic animals, children, men and women, and the homes they live in.

As the pupil becomes aware of his environment and grows in ability to master it, he should be taught to observe carefully and to distinguish the different factors in environment, especially causes and effects. He should also learn to analyze situations so that their moral and religious bearings become clear. Then, through discussion, moral judgments and principles may be evolved. It will also be desirable in many instances to arrange deliberately opportunities for the strengthening of impulses to do right, to meet human needs, to be friendly, to sympathize, and to be courageous.

Different feelings may be called forth by so simple a method as the decorating of a room, and the hanging of pictures on the walls. The parent or teacher must remember too that when he is in the presence of the pupil he is an important factor in the pupil's environment. His demeanor often determines what kind of a response a pupil offers in any given situation. In all such instances the pupil's environment becomes material for education.

The pupil's own experiences and his environment are sources of educational material possible to every teacher. To observe, select, and utilize them is one of the teacher's greatest opportunities in character building. In a proper classification all other sources of material could be included in these two. A story told by a teacher, the printed book, lesson papers, and pictures, although a part of the pupil's environment, are considered separately, because they constitute what is usually known as "lesson material." It is from these sources also that the teacher is to bring to the pupil that knowledge outside of his immediate experience which is deemed necessary for his highest development. In missionary education this lesson material helps to broaden the pupil's sympathy and his intellectual outlook. It saves him from becoming narrow and provincial. It leads him out from his neighborhood and community to study State and national life, and thence to the recognition of the claims of world citizenship.

Short Stories. Short missionary stories are accounts of situations, conditions, and needs which the pupil cannot presumably observe, but which he can enter into and make his own through his imagination. They may be gathered from the experiences of parents, teachers, friends, the great army of God's workers everywhere, and from biography and the history of the Christian Church.

The educational value of the story, what the story really is, the use of idealistic and realistic stories, characteristics of good stories, how to tell stories, where to find them, how to use them, and the story interests of different ages of pupils are all discussed by Edward P. St. John in his Stories and Story-Telling for Moral and Religious Education, a little book which should be in every home and every church school.

As Professor St. John says, a story, as distinguished from description, exposition, and history, "may be said to be a narrative of true or imaginary events which form a vitally related whole, so presented as to make its appeal chiefly to the emotions rather than the intellect. . . . In every story provision must be made for four elements—the beginning, a succession of events, the climax, and the end." Keeping these characteristics of a story in mind, the teacher may learn to select for himself suitable lesson stories from the wide range of available missionary material. Desirable missionary stories may be grouped as follows:

1. Stories having a natural point of contact with the pupil's own life which will give him a sense of kinship with the people of other races; as, for example, stories of the play life of the children of the world, the experiences of boys and girls at school, and of clean and manly sport. The folklore, fairy tales, and nursery rhymes of foreign peoples may also be included in this group.
2. Stories of need which may awaken sympathy and create desire to help.
3. Stories of the physical and moral heroism of missionaries which will incite the pupil's admiration and emulation.
4. Stories of the strength and courage of native Christians, of the transformation of their lives, and of the results of Christian work which may reenforce the pupil's ideals of Christian living, and at the same time strengthen the bonds of fellowship in the universal brotherhood of Christian believers.
5. Stories of the opportunities for life service in all

phases of Christian effort, and also those which show the way in which all work may be done for the service of humanity.

6. Stories of achievement which may bring encouragement to the Christian Church, and inspire the pupil with the desire to share actively in this common service.

7. Stories which show the contribution which Christians of other races are making toward the interpretation of the Christian life.

Missionary Biography. As lesson material biography is not merely a collection of stories, nor a recital of facts, nor a description of the likeness of a man. It may contain these, but it is more—it is a study of a personality. A true biography must be a character study, and as such reveals those elements of life which constitute character. It deals with the likes and dislikes, the choices, the aspirations, the deep feeling, the powers of will, the springs of action, and the outreach of love. Biography thus becomes most desirable material for lessons in moral and religious education.

Missionary biography may be divided into two general classes, the lives of missionaries and of notable native Christians. Both need to be carefully selected, especially the latter, which are of value for missionary education only as these persons are in themselves the embodiment of the missionary spirit. The life of Lilavati Singh, for instance, is an inspiration to self-sacrifice and unselfish living not only because she was a product of Christian missions, but also because of her own untiring labors on behalf of the young women of India.

Missionary biography may contribute to the upbuilding of missionary character in the following ways:

1. It is the chief source of material from which the pupil may create for himself a personal missionary ideal. A growing personality feeds upon personality.

2. It presents an example of the highest type of Christian living. This example is not to be found in the mere fact that the missionary lived apart from his fellows, or traveled afar from home according to the demands of his profession, but because the principle on which the true missionary orders his life is that of service.

3. The missionary's own record of facing and meeting the great problems of human need incites others to help to meet these needs. All Christendom was stirred by David Livingstone's own heart cry in the presence of "the open sore of the world."

4. The missionary's life differs from that of other Christians in that, as a rule, it is spent among more or less primitive races. This fact gives to missionary biography two very significant educational values. First, the effects of the missionary's life and preaching among primitive peoples are in terms of the simpler phases of the Christian life which children and young people can easily understand. The meaning of belief in God, sin, salvation, and righteousness, and the value of Bible study, prayer, and the sacraments are not clouded in a maze of philosophical terminology. They are simple, concrete, and practical.

In the second place, the missionary's life and work among primitive peoples, and the effects of the gospel upon heathen hearts are in sharp contrast with non-

Christian religions. This bold belief forms the charm and interest of missionary biography for boys and girls. It also adds to the effectiveness of its use in the development of Christian character. There was no hair-splitting as to what Christianity meant in the New Hebrides when John G. Paton ruled that a Christian home should be so recognized when it had regular family worship of the Christian's God. A boy cannot fail to recognize the difference between the Christian's God and that taught by the Arab Mohammedans after reading the appeals of Alexander Mackay before King Mutesa in Uganda. Religious teachers have not yet fully realized the use of such material from missionary biography for teaching lessons in religion and ethics.

The History of the Expansion of Christianity Throughout the World. As long as the Bible is the exclusive textbook for religious education, there will be a practical difficulty in securing any widespread and effective application of the religious principles of the Bible to the personal and social problems of the present day. In no subject in secular education would a hiatus of two thousand years in its history be tolerated. Yet, in religious instruction, when we have finished with Paul and his work in Rome, we have turned back again to the account of the world's creation. Students in theological seminaries and in a few colleges have the intervening years from the first century to the present time reserved for their special study. The information and inspiration of the onward progress of the gospel throughout the world, and its failures as well, at least in simple outline, should be made available to all pupils. Only by so doing can certain necessary elements in their religious training be provided.

What, then, may we say is the contribution of the history of the growth of the kingdom of God in the world to the development of the religious life?

1. Missionary history will help to furnish that necessary background of facts and meanings by which missionary problems may be studied in right perspective. It will also help to give its students a right attitude of mind toward present-day conditions and opportunities.

2. The study of missionary history will help in the formation of those Christian ideals which shall become the religious heritage of the next generation. Professor Bagley, in speaking of the function of the study of national history to impress national ideals on each succeeding generation, says that "their vitality and stability may be greatly increased and strengthened by the study of history, for history may lead the child vicariously to repeat the experiences through which the ideals have developed."[1]

In this same connection, Professor Bagley quotes the following: "If a boy be told to love his country, he might properly inquire, 'What is my country?' It would not be enough to show him a list of the States, or the flag, or to name the leading politician who happened to be President. His real country has much that is invisible built into its very structure.

"It is Washington's long struggle to found and organize the republic; it is Jefferson's dreams of democratic equality; it is the deeds and words of men who from period to period guided public opinion and settled the national policy, of those who spread civil communities from the Alleghenies to the Pacific, who built up our industries and laid the foundations of our intellectual life. Each act in all the great drama has added its bit to the reality of the whole."[2]

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[1] W. C. Bagley, Educational Values, p. 167.

3. As a faithful and accurate portrayal of causes and events in the progress of the Kingdom missionary history will not only disarm prejudice, but will also create a favorable bias toward the present value and glory of missionary endeavor, and lead to their true evaluation and appreciation.

FOR FURTHER STUDY AND DISCUSSION

1. During the first part of a Sunday school session one boy said to another, in the presence of his teacher, "This is Missionary Sunday, let's cut!" How would you have used the remainder of the hour? Why?

2. In the International Graded Primary Lessons, as issued by the American Baptist Publication Society, there is a missionary story with each lesson, printed separately and indicated "Missionary." Analyze some of these stories and indicate their value.

3. In the Third year International Intermediate Graded Lessons, as issued by The Methodist Book Concern, there are thirteen lessons on David Livingstone immediately following the life of Christ. Would you favor their use and in this order? Why?

4. In the Bible Study Union Lessons, published by Charles Scribner's Sons, there is a course entitled "Heroes of the Faith," First Year, Intermediate Grade.

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[2] H. E. Bourne, The Teaching of History and Civics, p. 81.

The first lessons on Pioneers are: 1. Abraham. 2. David Livingstone. 3. David Livingstone. 4. Moses. 5. Moses. 6. Harriet Beecher Stowe. 7. Samuel Chapman Armstrong. 8. John Howard. 9. Florence Nightingale. 10. Guido Verbeck. 11. Guido Verbeck. 12. Review.

What does the arrangement of this material indicate to you as to the teaching value of the sketches of modern heroes?

5. Make a list of all the different kinds of material now used for missionary education in your Sunday school, and appraise their value.

6. Take a current number of Everyland, write out an aim for each story and section, and give a reason for including it in a missionary magazine for boys and girls.

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CHAPTER X

THE BIBLE AND MISSIONARY EDUCATION

No one can miss the missionary teaching of the Bible who knows what the Bible is.—*Robert F. Horton, The Bible a Missionary Book.*

CHAPTER X

THE BIBLE AND MISSIONARY EDUCATION

WHAT contribution does the Bible make to the development of missionary character? From the standpoint of the educational use of the Bible, its missionary message to the individual Christian is to be found in the example of the life of Jesus Christ, the lives of his followers, the lives of those prophets of God who preceded Christ, the record of the progressive revelation of God's divine purpose in the world, and the institution of the first Christian churches, and an account of their first missionary work. Then there is the thought of the Bible as a whole in terms of history and life. Some may say that all Bible study must then be missionary; and so it may be, for the point of view from which any lesson is studied or taught, the scope and breadth of its outlook, and the direction of its personal and social application may determine whether or not it is missionary in spirit and character.

The Example of the Personal Life of Jesus Christ. Jesus Christ, as the object of faith, is the focal point in men's decisions to live the Christian life. The characteristics of this life, and especially the dominant attitude toward God and men, will be determined largely by the degree to which the personal life of Jesus becomes the pattern and the guide in daily experience.

1. The life of Jesus may become a personal ideal,

for it is the life of a perfect Man in whom the principle of sacrificial living finds its supreme climax in the death on the cross, that all men through his teachings and work may find salvation. "How simple, and how majestic in its simplicity, is Christ's attitude and spirit toward the world. His mind is disburdened of all questions of sectarianism and race prejudice. He has incarnated himself in the life of the race, and every interest of the race is dear to him. He is unhampered by autocratic tradition; he is incapable of the lust of conquest. His heart beats in unison with every upward impulse of humanity, and bows in sympathy over each futile effort. The griefs of the world weigh upon him. He weeps for its sins. He loves the world with an eternal passion, as of an only-begotten from a Father. He gives his life for the world in atoning sacrifice with joy that despises the shame of the cross, saying: 'If I be lifted up, I will draw all men unto myself.' "[1]

2. Jesus's daily contact with the people of his own and other races produced many concrete situations and problems in the solution of which he suggested the spirit and method which may serve as a guide to all men.

3. He demonstrated clearly in daily living man's normal attitude toward God and the human race. "When we gather and classify all the data in the life of Jesus Christ, supplied by deed, or word, or by the not less eloquent implications of silence, showing his temper and mental attitude toward the world, it may be said that three generalizations of great sublimity

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[1] Charles Cuthbert Hall, The Aims of Religious Education, pp. 60–62.

appear to control his thinking, and to furnish him a basis on which to live and die. These are: the Father's impartial interest in humanity; the unqualified value of human life; the essential unity of the human race."[2]

4. In his teachings there are found the principles which must be followed in order to establish the kingdom of God on earth, that ideal social order in the world in which all men in their relation to God stand as sons and to one another as brothers.

"The supreme truth that this is God's world gave to Jesus his spirit of social optimism; the assurance that man is God's instrument gave to him his method of social opportunism; the faith that in God's world God's people are to establish God's kingdom gave him his social idealism. He looks upon the struggling, chaotic, sinning world with the eye of an unclouded religious faith, and discerns in it the principle of personality, fulfilling the will of God in social service."[3]

The Example of the Lives of Jesus's Followers. The thoughts and deeds of Peter, James, John, Philip, Stephen, Barnabas, Paul, Timothy, and others concretely present the Christian life as it was originally inspired by the immediate presence and spirit of Jesus. Was it a narrow, self-centered, or miserly life which these men lived? What did it mean for them to be called Christians? As the leaders of the early church what did it mean to be conscious of the significance of the life and death and resurrection of Jesus? The value of the stories of these men for missionary education lies more in studying and presenting them as followers of

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[2] Ibid., Christ and the Human Race, p. 72.

[3] Francis Greenwood Peabody, Jesus Christ and the Social Question, p. 104.

Jesus than as ecclesiastics or champions of new laws and doctrines. "There is one thing," wrote Dr. Denney, "in which they are indistinguishable—the attitude of their souls to Christ. . . . He determines, as no other does or can, all their relations to God and to each other."[4]

Contrasting the world and the church in his Early Days of Christianity, Dean Farrar writes: "In the world men were hateful and hating one another; in the church the beautiful ideal of human brotherhood was carried into practice. The church had learned her Saviour's lessons. A redeemed humanity was felt to be the loftiest of dignities; man was honored for being simply man; every soul was regarded as precious, because for every soul Christ died; the sick were tended, the poor relieved, labor was represented as noble, not as a thing to be despised; purity and resignation, peacefulness and pity, humility and self-denial, courtesy and self-respect were looked upon as essential qualifications for all who were called by the name of Christ."

The Example of Israel's Prophets and Leaders. The difference between the lives of Old Testament leaders and those who lived with Christ, and after him lies in breadth of sympathy, intellectual outlook, and spiritual vision. Some of them foreshadowed those qualities which were characteristic of Jesus, and which were his contribution to the religious life of the world. In order to understand the contribution of their lives for missionary education the student will seek to discover how each one tried to interpret for his own age the meaning of love to God and love to fellow men.

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[4] James Denney, Jesus and the Gospel, p. 329.

Abraham, who stood as the forefather of the Hebrew race, exemplified the true spirit of the East in his hospitality and his unselfish obedience to the divine will. David's kindness to Mephibosheth was evoked by the remembrance of his early covenant with Jonathan. The good deeds of Elijah and Elisha anticipated the days when men should see the Son of man "going about doing good." The picturesque prophet Amos in the market place at Bethel preached social and economic justice on behalf of a burdened people. Hosea, whose supreme doctrine was love and kindness toward man and all of God's creatures, declared that the goal of all life and human experience is that perfect peace and happiness which comes through harmony with the eternal Father. Isaiah, the wisest statesman, the truest patriot, and the most heroic spirit of his age, fearlessly faced his duty in responding to the call of public service. Micah rose as the tribune of the people, and, although one of the most unpopular men of the hour, proved one of Judah's most effective citizens.

"From Jeremiah apparently comes that profound message which binds the older revelation through the Hebrew race to the fuller and more perfect revelation through the great Prophet-teacher of Nazareth. The new covenant is between God and the individual. Its terms are to be inscribed not on perishable tablets of stone, but by God himself on each human heart. The words and life of Jeremiah himself illustrate in part the character of that divine teaching. It was to be taught, not by the lips of prophets, priests, or sages, but through vital, personal experiences, and as the spirit of God touched and guided the spirit of man. It was a teaching which placed little emphasis on ceremonial and forms, but demanded the whole love and service of each human being. . . . Thus Jeremiah gave to the race that conception of religion as a personal, spiritual relation between God and man, which is the foundation of Christianity and of all true faith."[5]

The Record of the Progressive Revelation of God and his Divine Purpose for the World. In studying the purpose of God as progressively revealed in human history, the Bible cannot be divided into small sections. One must be well enough acquainted with the movement of events from Abraham to Nehemiah, and on through the days of the Maccabees to the life of Christ, and, finally, with the onward progress of the gospel, from Jerusalem through the then known world, in order to discover the underlying motive and meaning in it all. The limits of this volume will not permit a detailed historical survey. It is only possible to point out the significant points.

1. The History of Israel. As a whole the age represented by the history of Israel was unmissionary and often antimissionary. The student, however, will seek to discover the underlying purpose by which he can understand the meaning of this history.

In the light of later events it is clear that Israel was a chosen people. They were intrusted with a definite mission; they were to prove a blessing to all peoples and to furnish to the world its Saviour and Lord. In the process of training for their mission they gained an ever clearer knowledge of Jehovah, and gave their allegiance to him as the one true God. Their loyalty called them to distinguish themselves from all other peoples by lives of purity and righteousness. Sometimes the way was hard, as at the exodus and founding of the Hebrew state, the exile, the establishment of the remnant in Jerusalem, and their later conflicts with the Gentile world. Although prepared thus to give God's message to the world, they rejected Jesus, and lost the heritage which would have come to them as the proclaimers of the new religious social order.

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[5] Charles Foster Kent, The Kings and Prophets of Israel, p. 306.

2. The Prophet's Teaching Concerning God. The glory and the wonder of the Old Testament's teaching about God can be appreciated only by those who trace the ever-widening conception which these chosen people had of him. The God whom Jeremiah preached, and whose heart is revealed in the story of Jonah, was greater in every way than the tribal Deity whom Abraham knew when he left his home in the East to journey to unknown lands. Whatever may have been the conception of God in the days before Moses, the facts seem to indicate that he was considered a local Deity only, sometimes associated with certain places, pillars, trees, or stones, and sometimes worshiped at heathen altars. The early Hebrews were also in constant danger of worshiping foreign gods. It was not until the days of Moses that Jehovah was proclaimed the God of Israel, alone to be worshiped by the people whom he had chosen. While they continued to believe in the existence of the gods of other nations, they regarded Jehovah as the one God of Israel. Later, in the days of Amos and Isaiah, they came to look upon Jehovah as supreme among all the gods of all the

nations. The prophets further enriched and developed the idea of God. They proclaimed him as moral and spiritual. Finally, true monotheism culminated in such passages as Isaiah 43. 10, "Before me there was no God formed, neither shall there be after me"; and in Isaiah 44. 6, "I am the first, and I am the last; and besides me there is no God." From the days of Amos the prophets set forth ever more clearly the new and revolutionary truth that Jehovah is not only the God of Israel, but of all the nations. (See Amos 9 and various passages in Isa. 40-56; in Jer. 10. 7; Ezek. 34. 4, 9, 15; Mal. 1. 5, 12, 14; and elsewhere.)

Later the Jewish people reached a crisis in their thought of God. While there was no longer any danger of idolatry, they considered Jehovah to be exclusive and self-contained. More and more they regarded him as separated from the world, and they laid the chief emphasis upon the duty of keeping the law rather than upon a contrite heart and deeds of love. Against this conception the story of Jonah is a vigorous protest. In this wonderful little book we have the climax of the missionary teaching of the Old Testament: Jehovah, the God of Israel, has tender regard for the inhabitants of a heathen city.

3. **The Work and Teaching of Jesus.** Contrasted with the Old Testament, the New emphasizes God as love, the spiritual Father of all men, who, inspired by love, are to become brothers. The essential meaning of Jesus's work and teaching lies in the truth that man is spirit, and that the human spirit is at one with God. Jesus frees us from the illusion that we are separate from God and from one another. The saved man sees

that the universal Divine order is the order of Eternal Love. The mind must be surrendered "to the one all-dominating idea that the best thing ever done by the best man that ever lived was done for us, and was done partly by us; that our deepest humanity was in his deed; if Jesus died for all, we all died, and in his rising we all rise!"[6]

4. The Record of the Primitive Church. This record is traced in the book of Acts. We note that at the very beginning there were two outstanding facts in the life of the early church—the resurrection of Jesus and the descent of the Holy Spirit. These furnished to men a message and a dynamic to make known the name of God throughout the world.

At first there was an attempt to synthesize Judaism and Christianity. Then the Christian Church gradually broke through its narrow Jewish limitations. The successive steps can easily be traced: the appointment of the seven, all with Greek names; the martyrdom of Stephen, and the scattering of the followers of Jesus; Philip's experience in Samaria, and with the Ethiopian eunuch; Peter and the baptism of Cornelius; the work of the Christian missionaries in Syrian Antioch; the commission of Paul and Barnabas; preaching to the Gentiles in Pisidian Antioch; the Council at Jerusalem; Paul's work in the midst of a Græco-Roman civilization in Macedonia and Greece and his final arrival at Rome.

Thus the survey is completed. The range of Bible history is clear. It is a progressive movement. The separate figures and events are familiar. They are reviewed here to show that their missionary significance becomes vital in the lives of present-day Christians only when they are viewed in perspective, and as a whole. Let the people clearly see and feel that we to-day are an essential part of this world movement which began in the days of Abraham; that God did not cease to give himself to men when the sacred canon was closed; and that patriarch, king, prophet, priest, disciple, and early Christian missionary have set a standard for Christians of all races in all times in that each was true to his God in that stage of progress in which he was permitted to live and labor. Modern Bible study must reenforce the Christian thought and activity of to-day by such a comprehensive survey.

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[6] T. Rhonda Williams, The Working Faith of a Liberal Theologian, p. 148.

The Bible as a Whole as the Inspired Word of God. In describing his purpose in writing his book on The Missionary Message of the Bible, Dr. Horton says: "We desire to see the Bible in its natural light, to understand the relation of its parts and the growth through many centuries of its idea; we wish to see it as embedded in the life of mankind, and as it is related to the religious conceptions and aspirations of man. In making such a survey we expect to discover and to grasp the truth clearly that, as the book is the authentic and variegated record of the way in which God has gradually, but surely, revealed himself to the human race, so it is the great unchangeable means by which that revelation is to cover the whole world, and bring all men to the full, clear knowledge of God."[7]

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[7] Robert F. Horton, The Bible a Missionary Book, p. 30.

Only as men realize that the Bible records the full and complete revelation of God's love for the whole world will they have permanent conviction that it is the inspired Word of God. It will not suffice to teach them this truth dogmatically, or blindly, or with superficial scholarship. They should have all the confidence and assurance which the knowledge of the progressive revelation of God and his purpose in the world can bring to them.

FOR FURTHER STUDY AND DISCUSSION

1. Assuming the definition of missionary education in Chapter I, what part of the Bible is most valuable for our purpose? Why?
2. From the Bible study of your youth, what impression did the Old Testament as a missionary book make upon you.
3. Select a Bible passage illustrating one of Dr. Hall's generalizations on page 250 and write out a lesson plan for a group of young people of high school age.
4. Do any considerable number of your young people hold the Christ life as a personal ideal? Is their ideal a real goal for practical living? What elements in the ideal are the most important determining factors?
5. Point out a number of concrete situations in the contacts of Jesus with his own and other races, which suggest his general attitude and method of work.
6. Do you think that "the beautiful ideal of human brotherhood is carried into practice in the church today"? Why?
7. Attach Scripture references to each of the statements regarding the prophets.

8. Why did Jeremiah abandon the idea of a national covenant with Jehovah? What did he propose as a substitute? Does this have any significance for the evangelism of to-day? See Social Evangelism, by Harry F. Ward, page 104.

9. What is the popular idea of the meaning and purpose of the book of Jonah? Why?

10. What influence does the idea of a progressive revelation by God in the Bible have upon the missionary enterprise of to-day?

11. What ideas of the inspiration of the Scriptures do your pupils have? Do they affect in any way the missionary significance of the Bible to them?

12. What does this chapter suggest in the way of methods, the point of view, and the importance of Bible study?

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The Bible a Missionary Book. Robert F. Horton. A study of the missionary teachings of the Scripture, chiefly of the Old Testament, from the modern viewpoint.

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God's Plan for World Redemption. Charles R. Watson. An outline study of the Bible and missions, arranged for a series of eight studies. Suggestive and helpful.

Where the Book Speaks. Archibald McLean. Dr.

McLean says, "My one aim has been to give the thought of God as related to missions, not in words which man's wisdom teaches, but in words which the Holy Spirit teaches."

PART II

SPECIAL METHOD

CHAPTER XI

THE MISSIONARY EDUCATION OF CHILDREN

(UNDER NINE YEARS OF AGE)

All exercises which awaken the active powers, which form the capacity for rendering loving service to fellow creatures, will help to lay the groundwork of religion in the child.—*Madame Warenholtz-Bulow.*

CHAPTER XI

THE MISSIONARY EDUCATION OF CHILDREN

(Under Nine Years of Age)

The Child's World. The environment of the child under nine years of age is normally that of the home, the playground about the home, and the school, which is usually composed of the children of the community adjacent to the home. Beyond this narrow circumference the child's life rarely extends. Even if he is moved from one community to another and has a clear realization of the change of environment, his life is lived in his new home in the same terms. The persons who enter into his experiences are parents and relatives, friends of the family, teachers in church and day school, the children of the neighborhood, and the servants of the public who have occasion to enter the circle of his life, such as the letter carrier, the policeman, the street-sweeper, the fireman, and the health officer. In addition, there are the grocery boy, the butcher, the laundryman, the blacksmith, the fruit and vegetable venders, and many others who contribute to the welfare of his home—his first contacts with industry and commerce. This is the child's world. Beyond this he knows little or cares little. Even if he should learn of other people who live in other cities in other parts of the country or in other continents, they are real to him only as he, through imagination, makes them a part of this environment. A prime requirement, therefore, for teaching religion to children is to realize the extent and the limitations of the child's environment. At the same time the teacher should know that the child's world is just as significant for him at the time as later years are for the more mature person. The child's early years are not only a period of preparation, but are, for him, his actual living.

The Child in his World. Practically all of the fundamental attitudes of adult life are awakened and developed in the period of early childhood. The adjustment of bodily movements, the awakening of all the senses and the power of the instinctive feelings to control conduct, all of which belong to this period of life, make it most necessary that the child should have every possibility for the fullest development.

The child's life is dominantly one of action, through which he learns the most important lessons of life. In action for its own sake he sees his greatest interest. In his activities he is controlled almost entirely by his instinctive feelings. His interests are those within the range of the children's world; that is, in other children and their interests, especially those which are similar to his own; in the sources of his home comforts, his food and his clothing; in games, in nursery rhymes, and in the stories of nature in which animals, birds, trees, flowers, insects, earth, air, and sky may all be personified and be made to live and do the things of the child's own life.

The Aim in Missionary Education. How can a child be helped to live within the range of his experience the kind of a life which will correspond to the missionary life, as we have defined it, in the mature man or woman? How can we train the instincts of love, sympathy, and justice so that the child will have the right attitudes toward all of God's creatures and God's people who come within his experience? To accomplish this aim will not only make his life rich and full through self-expression, but will also lay the foundations for genuine Christian character. To help to answer this question the following suggestions are offered.

Helping Others. Applying the principles in Chapters III and IV, and keeping in mind the place which activity holds in the child's development, it will be seen that kindly and helpful deeds performed by the child himself form the larger part of his early missionary education. The possibilities of what the child may do for others cannot be left to chance. The opportunities must be discovered by his parent and teachers. Upon certain occasions everything else may give way to the arrangement and the carrying out of such activities.

The child under nine can be taught to express gratitude for benefits received; to help mother and others in various home duties; to express kindness to animals by feeding the birds, the household pets, and the domestic animals of the field; to provide flowers for the sick in the home and the community, to give flowers to many who are not sick in order to add to their joy and appreciation of life, and to help those who are in need by providing clothing and food, pictures and flowers. The older children may learn how to care for the younger ones in the home, the school, and the Sunday school. Right attitudes may also be formed toward those who are the servants of public good. Through explanations of the work they do and by arousing an appreciation of them by showing our dependence upon them and their contribution to the welfare of all, there may be built up gradually in the child attitudes of sympathy and cooperation in the larger life interests which they represent. For instance, through his contact with the grocery boy the child may begin to learn how the world is organized to provide us with food, and how interdependent the different peoples of the world are upon industry and commerce. In the thought of the child a policeman may exist only to punish bad boys, or he may be made to stand for actual constructive service for the public good, and thus determine the child's attitude toward law and government.

A good example of the spirit and method of training little children in helpfulness through the church school is shown in the following incident from a city church. Most of the children came from poor homes; some of their families were on the church's charity list, and few had been accustomed to bring any money to Sunday school for the offering. From the church deaconess the teacher learned of a case of real need in a nearby tenement, where there were a mother and a baby, wholly dependent, without money for the much-needed pure milk for the baby. The story was told to the children, and all were eager to help. Then it was retold by the children in twenty homes, and the next Sunday the first offerings were made. There were several struggles with a few children who wanted to keep their money and spend it at the candy shop, but the other children, with the teacher's help, soon persuaded these deserters to carry out their plans. The next week, when the little fund was thoroughly started, the teacher asked all the children to come to the church on Saturday afternoon for the purpose of paying a visit to the mother and baby. On the way to the home they stopped at a milk depot, purchased a bottle, and left an order for the regular delivery of milk until further notice at the address which they gave. Then all together they went to the home to present what was, to some of them, their first gift. On the next Sunday one of the children, who had reported the whole event in minutest detail at home, was asked to tell about the milk for the baby to those children who had not been able to join them on Saturday.

Points of Contact for Good Stories. Through the use of the story, the child's imagination is aroused, his little world becomes larger, and he secures a background of useful knowledge. A story, when it touches some phase of the child's experience, is the most effective for character-building purposes. What the child says and does in his normal activity become points of contact for leading him into new thoughts and experiences. The teacher will watch for the significant experiences of the pupils, and will then build upon them by the use of carefully selected stories. It is far better to look for stories suitable to the pupil's experiences than it is to try to discover experiences in the pupils to suit a story which it may be more convenient to tell. A teacher who had noticed a good deal of tattling among her pupils spent some hours at a library hunting a story to meet this need. She found and told "Eavesdropper, the Ugly Dwarf Who Lived in Tattler's Row," and the effect was immediate.

As was indicated in the chapter on "The Materials of Missionary Education," all such experiences may be embodied in stories, and told later by the teacher. The real names of persons and places may give way to a "once-upon-a-time" story, thus avoiding the danger of giving undue attention to a particular child's act.

The Child's Natural Interest in Activity. The possibilities of these interests may be gained from the following list of activities which are already widely used in the home, kindergarten, day school, and church school:

Clay modeling.
Sand table work.
Drills and marches.
Picture coloring.
Paper cutting and weaving.
Rug weaving.
Raffia weaving.
Cardboard modeling.
Reproduction of stories in writing and drawing.
Simple dramatizations.

These and similar methods may be used as a means of expressing the pupil's interest, or of deepening his impression of truth learned. If the product of such "handwork" is further used to make glad some other children in hospitals, orphanages, and needy homes, there may be added to self-expression training in service to others. In the introduction to "Things to Make,"[1] Miss Susan Mendenhall, the editor of Everyland, says: "Many now realize that handwork and other forms of activity have their greatest value when expressed on the higher level of service. To do something for and with others involves a higher motive than to do something for oneself. The spontaneous impulse of girls and boys to help others offers an opportunity to develop in them an attitude of Christian sympathy and fellowship, and to establish habits of giving which includes not only giving money but that larger gift, personal service."

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[1] J. Gertrude Hutton, Things to Make—A book on Handwork and Service for Girls and Boys.

An excellent illustration of the value of this work when wisely directed is given by Miss Hutton in her Preface to this book, a volume of very practical and helpful suggestions. A club of girls put together pennies they had saved from their candy money and bought cheesecloth, and, cutting it into twelve-inch squares, hemmed them neatly. These, with their choicest picture post cards, covered on one side with white paper, they mailed to the church missionary in China. This busy man found time to write the club president a letter, and a proud little lady she was as she displayed to everyone "the letter that came all the way from China." This became one of the club treasures, and read in part, as follows: "Whoever planned that package had a good knowledge of what is needed in China. You can hardly imagine how much easier is our approach to children if we have a pretty card to offer them. And as for those handkerchiefs, they will be carried up some Chinese sleeve till they change color, smell, and aspect, but they will still be cherished." When, later, that missionary came home on furlough and journeyed a quarter of the way across the continent to visit this church, he had no need to establish a bond between himself and the children; he could only knit it more firmly.

Extending the Child's Interest. The different races of men are now so widely scattered that a child may come into contact almost any time with a person of another race. Sometimes he must live in close proximity to them. Children from six to eight years of age, either through personal contact and observation, or by the use of pictures, may be introduced to God's world family of children. It is important that such new knowledge should bring with it the corresponding right attitude of mind, and further opportunities for kindly deeds and cooperation. The following methods may help in this most important phase of missionary education.

1. The use of stories of children who, though different in color of the skin, manner of home life, dress and food, have experiences similar to those of our own children. Children everywhere are happy, and laugh when they are pleased, cry when they are hungry or are hurt, and sleep when they are tired or throughout the night. In fact, the range of children's interests is very much the same throughout the world. Our children will be interested in other children just in so far as one common bond of sympathy is established between them. Such a story is Sui Li's Finger Nails, abbreviated and reprinted by permission from Everyland, December, 1914.

SUI LI'S FINGER NAILS

By Fanny L. Kollock

Sui Li's finger nails were her chief care. They were her mother's pride and joy, her father's great satisfaction. And why should they not be? They were longer than the nails of any other girl in the kindergarten. They were polished until they shone almost like pink shells. And in China long finger nails were a sign that you lived in a fine house with servants to wait upon you, and that your father was a great and rich man.

One day Sui Li's teacher, whose American name Sui Li had never been able to pronounce, showed the children how, from a square piece of brown paper, to make a delightful basket with a handle. Sui Li went to work eagerly with the others, but soon she pushed the paper from her and sat back in her chair.

At noon every little child but one had a brown paper basket to carry home. The one little child who had none was Sui Li.

"Why didn't you make a basket?" "See my basket—don't you wish that you had one?"

The other children tried to find out why Sui Li had no basket, but she would not tell them. She walked home with her head held high, as the daughter of her illustrious father should walk.

For the next few days everything went well. Sui Li drew flowers and castles, cut paper birds and kites—did all the work offered her as busily as she could. Teacher decided that Sui Li had not felt well when she refused to make the basket. Then one day the children began to make pictures of their beautiful new Chinese flag. Sui Li worked for a few minutes, then again she pushed her work away and sat back in her chair.

On the following day Teacher went to Sui Li's home to call. She hoped to learn why the little girl would not do her work.

"O Teacher," said the mother, "the other children can do these things because their finger nails are short. But when Sui tries, her beautiful long nails are in the way and she cannot fold the papers nor hold them on the table."

"And could they not be cut even a little, so that she could do the work?"

"No, Teacher, we never cut them. They are precious. If one should be broken we save that piece. They are her greatest treasures and show to all that she is the daughter of an illustrious father. But she is happy in your school and will do all that you tell her when she can."

It was then the month of December and time to begin preparations for Christmas. Teacher told the story of the first Christmas—of the star that shone so brightly, of the Babe in the manger, of the love that came into the world then. She explained to the children that it was love that made people want others to be happy, and that the birthday of the Christmas Babe was chosen as a day of gift-making.

"And because we want to make as many people happy as we can," she said, "we will have a great tree in the church to hold the presents we make here. Then we will invite our friends—especially all the mothers—to come to church and enjoy the tree with us."

"And what will we give?" asked Sui Li.

"We will make our gifts here in school," said Teacher, "because one thing must be true of a real Christmas gift. It must be something that we have made our very own—something that we really value ourselves, and it must be given in love. This makes a Christmas gift different from all others."

"For whom will we make gifts?" was the next question.

"For some one that you love very, very much," Teacher replied.

To Sui Li this Christmas story was a beautiful new story, but she wondered about the Christmas gifts. Next to her mother she loved Teacher best. If Christmas brought gifts of love, then surely Teacher must have her best gift—but what? What did she have of her very own that she valued a great deal? She was still thinking about it when Teacher brought out the work for the morning.

"We will learn to fold a star," she said. "Then when you can do it well, we will use beautiful gold paper and make stars which will look almost like the real star—the Christmas star. On the back of the paper star we will paste heavy cardboard. To the cardboard we will fasten a piece of cloth for a needle case. This will be a Christmas gift for our mothers."

Sui Li felt relieved. That would take care of the gift for mother, but there was still nothing for Teacher. Perhaps something would happen before the time of gift-making, and she turned her attention to the star.

Sui Li could not ask any one to fold a star for her, because Christmas presents must be one's very own. She began to wonder if little Chinese girls were intended to make Christmas gifts. At last there were only two more days of kindergarten before Christmas. Sui Li was in despair. But on the way home that noon a wonderful idea came into her mind. She rushed into the house to ask her mother about it.

"Mother," she said, "please—please cut my finger nails so that I can do my work. They do not need to be long. Teacher says that she knows, and all the school knows how great a man my father is. She says that if I am good my nails matter very little—perhaps it is so, but anyway please cut them."

Sui Li's mother was more than astonished. She said at once, "Indeed no—your father would be much displeased."

"But will you ask him?" Sui begged. And at last her mother promised she would.

As for Sui Li's father, he was learning that many things were different from the old customs. His wife was greatly surprised when he finally said, "Yes, cut her nails as the teacher wishes." And so, Sui Li's finger nails were cut and she was more happy than she had ever been.

"O, and mother, may I have the pieces for my own?" asked Sui Li.

"Yes," said her mother, "you may have them for your very own. They will show that your nails are now short because you wish it—not because we do not know that they should be long. They will be your treasures."

Two days more, and it was Christmas morning. Sui Li proudly took her place in the line ready to march to the church—to the Christmas tree. Her present for her mother was ready. She had made it herself when her finger nails were no longer in her way. She beamed with happiness as she marched along carrying her mother's gift in one hand and in her other a small box which held Teacher's gift.

Into the church the children marched and around the wonderful tree. Each child hung her gift on a branch as she

passed by. Then, strange to relate, the children discovered that the tree held gifts for them as well—gifts which had come from across the ocean, so Teacher said, from people who loved them. Truly, this Christmas love was different from anything else, that it could reach so far.

One by one the other gifts were taken from the tree and given to happy mothers and children. Sui Li waited eagerly and wondered if Teacher would not see the tiny box bearing her name. What if it had been given to some one else by mistake! In her anxiety she crept quietly down to the tree, and just at that moment Teacher saw the box and took it from the lowest branch.

"It is my very own to give," Sui Li said. "Because I value it very much, I give it to you—a Christmas gift with my love."

Teacher's arms were about the little girl in a minute, and then Sui Li went from the church quickly. She would not think of remaining to see Teacher open the box. She knew that Teacher was happy about it, and when she should open it, would she not be more delighted than ever? No one could question the value of such a gift. Surely, Christmas was the most delightful of days when every one was so happy!

As for Teacher, she waited till every one had gone from the room. Then she opened the tiny box. She found that which would have been to the giver as long as she lived her most treasured possession—the long, beautiful finger nails of Sui Li.

2. Well-chosen pictures and objects form good points of contact for introducing our children to the life of the children of other races. To make an impression, however, a picture should tell its own story, and have in it enough action to excite the child's interest. Object lessons should come naturally within range of the child's knowledge.

3. Nearly every nation in the world has its nursery rhymes and folklore which have an interest for children

everywhere. A widespread use of the best of these among our own children would produce a measure of sympathy and affection for the children of the world which would abide unto mature life. This is particularly apparent in Dr. Headland's collection of Chinese Mother Goose Rhymes, and his stories of Chinese boys and girls.

4. In play and in games the children of the world have a common bond. Many of the games of foreign children are finely adapted to our use. When they are explained and costumes are used the children will enter more naturally into the spirit of these foreign games. A child who has learned to play a half dozen Chinese games will hardly be afraid of the first Chinese child he sees, and will be more likely to become interested in his welfare, both material and spiritual. See page 54 for the reference to Miss Hall's Children at Play in Many Lands.

Several cautions need to be observed in connection with teaching missions to children. In their eagerness to emphasize "foreign mission teaching" some teachers eliminate that much more important phase of the child's missionary education, namely, his training in unselfish and kindly deeds to those who come within his immediate experience. This training can be secured only in childhood, while the other comes naturally and appropriately a little later in life. Furthermore, in teaching children with reference to foreign peoples teachers are prone to "juvenilize" adult teaching material rather than to select that which is adapted to the needs and interests of the child. This is just as true of the choice of pictures and objects, both of which can not only be unattractive to children and lacking in teaching material, but may be positively harmful, distasteful, and terrifying. A primary Sunday school teacher was once using a set of missionary object lessons for children on Japan. She had fairly well succeeded in building up a genuine interest in the children of the Sunrise Kingdom until by accident her class caught sight of a colored picture of the great Buddha, which frightened them and caused so much perplexity that they lost what interest had already been created. When it is difficult for most adults to understand why and how the Japanese worship the great Buddha, it is not to be wondered at that this picture did not appeal to a little child. There is no basis for a genuine appreciation of need in presenting to children the great Buddha. (This picture has since been removed from the missionary object lessons for children on Japan, published by the Missionary Education Movement.)

5. Lead the child to the thought of God, the Father of all, and of the children of the world as belonging to his family. The chief contribution of Bible teaching to the child's religious life is to help him to realize that the great love of God, the heavenly Father, lies behind all of the human love and care which he experiences. It also shows Jesus as the One who went about doing good in a loving, helpful spirit.

FOR FURTHER STUDY AND DISCUSSION

1. Do you know of some children of Christian parents who are unsocial, selfish, and snobbish? Why are they so?

2. Do you know of children of parents who do not profess to be Christians who are kindly, unselfish, and helpful? Why are they so?

3. Which group would you rather have for the building of a missionary church? Why?

4. Do you have children in your church school who are faithful, intelligent, and always know their lessons, but who are selfish? Why are they so?

5. If a child is fond of storybooks and spends all of his time alone reading, what kind of a man is he liable to be socially?

6. What is the attitude of your children toward "foreign" children in your community? What is the cause of this attitude?

7. How does the story of Sin Li illustrate training in generous giving?

REFERENCES

Child Nature and Child Nurture. Edward P. St. John. The topics discussed are related to the training of young children, presenting the fundamental principles involved and indicating their application in methods that are useful in the home. For our purpose the lessons on training the love impulse, unselfishness and kindness, and regard for property rights are most significant.

Fundamentals of Child Study. Edward A. Kirkpatrick. An attempt to present in an organized form an outline of the new science of child study for investigators, students, teachers, and parents. The entire book is most valuable. Chapter VII, on "The Development of the Parental and the Social Instincts," should be mastered.

Things to Make. J. Gertrude Hutton. The making of things, as handwork, has in itself much educational value, but when the service motive is added the activities are of prime importance.

Children at Play in Many Lands. Katherine Stanley Hall. Many of these games from different peoples are adapted to little children.

International Graded Lessons. Primary Series. Marion Thomas. In the Second Year, Part III, there are stories of the children of Cherry Blossom Land, the Cold North-Land and the American Indians. The teacher's notes on these lessons indicate their opportunity for religious education.

CHAPTER XII

THE MISSIONARY EDUCATION OF GIRLS AND BOYS

(From Nine to Twelve Years of Age)

Destiny is the harvest of character;
Character is the summation of habit;
Habit is the repetition of deed;
Deed is the expression of thought;
Thought is the spring of life.

The far off issue of life is out of the thought of the heart;
Keep then thy heart with all diligence.
—*Herman H. Horne.*

CHAPTER XII

THE MISSIONARY EDUCATION OF GIRLS AND BOYS

(From Nine to Twelve Years of Age)

The Everwidening Horizon of Life. Activity for its own sake would not in itself go very far in a child's preparation for life's work. In the earlier years, discussed in the last chapter, the child is interested in his own activity, as such, as he responds to his environment. He cares little for the ends to be attained. Later, however, and particularly at the period which just precedes adolescence, his interest shifts from the act itself to the results of the act, and also in the objects which may have to do with these results.[1] This new interest, of course, increases the horizon of the child's world and the possibilities of his education in a marked degree.

There is also the newly awakened appreciation of time and space which serve as new channels through which the child's horizon is extended to the great world of the past, and of the "here and yonder." Furthermore, a nearer approach to an actual participation in the work of the world is found in the imitation of adults so strongly characteristic of this period. With the increasing appreciation of the self, girls and boys now enter into new social relations, as evidenced, for instance, by their willingness to follow a leader in some simple organization, and in the beginning of an interest in competitive and cooperative games.

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[1] See article "Childhood," by George A. Coe, Encyclopedia of Religion and Ethics, vol. iii.

The Aim in Missionary Education. Parents and teachers should aim to help the girls and boys to form the attitudes and habits mentioned in Part I of this book, in the larger life of the playground, school, street, library, clubs, and churches. The necessity of right responses on the part of the child to his immediate environment is even more important than in the previous years. New interests demand recognition and necessitate corresponding differences in educational methods and material.

An equally important aim is to widen the pupil's knowledge and supplement his own more or less limited environment by introducing to him through stories and historical narrative the noblest experiences of the world's best leaders. In so doing we not only enrich the mind with useful information but also lay the basis of the extension of sympathy through constructive imagination.

Habits of Conduct. The structure of the body at this period makes it especially the time for the formation of habits. There is no rapid growth of bone, muscle, nerve tissue, and substance of brain and nerve cells. There is, however, a strengthening of the physical framework. In the brain especially the convolutions appear and grow deeper with training. This means that some of the fundamental bodily reactions, responses, adjustments, and some of the mental processes, with their corresponding moral qualities, have begun to be fixed for life. If, therefore, helpfulness, sympathy, cooperation, and rectitude are now extended into the larger social life of girls and boys, the teacher may secure habits of thought, word, and deed which in later years are characteristic of all of the persons who are governed by the genuinely missionary spirit. As to the significance of religious education for pre-adolescent pupils Miss Frayser says:

"Taking the pupil at each stage of his development, as the graded Sunday school does, teaching his religious education normally and progressively, preparing him for the problems that will surely confront him at each period of his life, and fortifying him by Christian teaching to meet the obligations which will be presented to him as a Christian citizen, is to be one of the chief activities of the future Sunday school. Again, the Sunday school finds itself in a position peculiarly its own in this effort to relate its members to the community. It is here the pupil is to receive the inspiration to acknowledge that to be religiously educated is to think primarily of how others are to be affected by his expressions in action of the principles which have been inculcated by such teaching. What the added value of the life of such an individual is to the lives of those about him is one of the finest and final tests to be applied to religious training in the Sunday school. To have the more abundant life of which Jesus spoke is to have a desire to share that life with others.

"It becomes, therefore, the duty of the Christian citizen to take the initiative in neighborliness, to find out ways and means by which he may become helpful, and to execute his plans with directness, tact, and thoughtfulness. The first steps of such training may be taken in the Junior Department. Here respect for authority, training in self-government through self-control, justice, honesty, faithfulness to duty, and consideration of others should be given a new emphasis as necessary requirements for the loyal followers of Jesus Christ.

"Recently a teacher of Junior boys, in trying to promote the social interests of his group, invited them to come to a gymnasium to play some games during the week. He found in the group a boy from a home where every luxury was provided for the asking, and where the mere expression of a wish meant its gratification for this only son and heir. It is not strange that this boy possessed himself immediately of the volley ball and began a little game all by himself. The teacher took him aside quietly, to explain that such conduct was selfish, and found, to his amazement, that the boy had never had the word applied to him before, and had no real conception of its meaning. Then the teacher explained how one may earn the title of unselfish, and sent the little boy back to his play while he stood off to watch the result of his first moral lecture.

"The little fellow was a gentleman at heart, and had no willful desire to belong to the class of selfish ones, so, doing the best he could to translate this abstract teaching into action, he went over to a corner where a timid little boy sat watching the others, too shy to join in the game. 'Come on and play,' invited the little experimenter; 'come on and play with me,' insisted the little autocrat. 'I've had this ball all by myself and that is selfish. Now, I want to be unselfish and you've got to help me, so come on and play with the ball too.' And the unwilling victim was dragged into the arena of play while the triumphant gleam lit up the eye of the other as he laboriously taught the correct use of the ball. It was a very crude beginning, but it might have been interesting to listen to a new form of question asked at home that evening; and the real interpretation of unselfishness has become a new motive force in at least one member of the household."[2]

Useful Information for the Mental Storehouse. A larger part of the knowledge necessary to the adult for the carrying on of his work in the world is secured by the child during this time of life. One marvels at the capacity of the child's mind to absorb and retain knowledge during the memory period. In day school, at the end of the period, the pupil has gone far into such subjects as arithmetic, grammar, geography, civics, some of the sciences, literary composition, language study, manual training, and all the words, phrases, forms, rules, tables, and definitions which accompany each new study. From history he has learned those stories of the great men and events in his own and other countries which form for him the background out of which arise his patriotic ideals. One of the present-day problems in secular education is to utilize this period for the training of a more thorough practical knowledge which shall help the pupil to do the work of life more efficiently.

The application of these facts to the training of the men and women who are to build up the kingdom of God on earth is apparent. In addition to understanding the structure and contents of the Bible, with all of its great stories, the foundation of the moral and spiritual instruction, we need to bring to our girls and boys some of the great stories which describe the conquest of the world for Christ, selected from the history of the church from the days of Paul to the present time. These stories, arranged in chronological order, combined with such geography lessons as are possible, would guarantee to the next generation the necessary foundation of missionary facts and principles which would constitute an intelligent basis for the work which must be done on behalf of the kingdom of God throughout the world.

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[2] Nannie Lee Frayser, The Sunday School and Citizenship, pp. 60, 73.

The missionary leaders and zealous supporters of missions throughout the church to-day are those who have been compelled to supplement the religious training of their youth in home and church by courses of reading and study which have given them this added knowledge. Such a course of reading and study would extend somewhat into the next period.

The Cultivation of Generosity and the Right Attitude Toward Property. In view of the new interest which boys and girls have in acquiring things for themselves, this is the period for teaching the right use of property; and the suggestions found in Chapter VI are applicable. Training in generosity is most needed at the point when acquisitiveness for its own sake is the keenest. This is the period when acquiring things has interest and zest, as is demonstrated by the contents of any normal Junior boy's trousers pockets. To go "fifty-fifty" or to "divvy up" are for the pupils of this age the manifestations of the generous and helpful impulses.

The first rule, therefore, paradoxical as it may seem, for training in right habits of giving is to strengthen the sense of ownership. A child has no feeling of the personal possession of a thing unless it is given to him "for keeps" or unless he has earned it. Knowing, then, that a part of the garden is his own to cultivate and reap, that there is a room in the house into which he may take his own friends, or that there are books, tools, and money over which he has absolute control, the pupil is in a situation in which he may come to appreciate what the sharing of these things means. The giving of money to the children by father on Saturday evening or Sunday morning to take to Sunday school has in it only a detrimental educational effect. It does not represent any generous impulse of the child's, and is liable to lead to disregard for the act and its object.

Girls' and Boys' Organizations. The forming of societies, bands, clubs, and Junior Sunday school departments is now possible and should be emphasized. At such meetings there may be story-telling, memory work, simple impersonations, the flag salutes, handwork, such as tracing missionary maps and illustrating missionary hymns, and the planning and making of articles which may be either sold or given away for missionary objects. All such activities may be based upon the pupil's new interests, especially his desire to collect and to construct things. There is a growing appreciation by the pupil in the product of his activity. "See what I've made!" "Here's my note-book!" "Is this a good knot?" are expressions from eager-faced pupils who now work zealously when they are to produce something peculiarly their own.

In addition to the suggestions for children under nine years of age, some of which are applicable to girls and boys a little older, there may be listed the following group activities: collecting picture cards and pictures for mission stations; collecting magazines and papers for Homes for the aged, the poor, soldiers and sailors, and Salvation Army quarters; making scrap-books and picture books for hospitals and orphanages, and making articles and gifts for charity purposes. Current sympathies arising out of great disasters, such as fire, flood, storm, famine, should be utilized as opportunities for the practice of self-denial. In all Junior groups there may be the beginnings of self-government, strengthening the habits of self-respect, self-control, and regard for the rights of others and for the avowed purpose of the group. The Junior choir, chorus, or other musical organization offers opportunities for training in cooperation. The use of educational dramatics with pupils of this age not only lays the foundation for the extension of sympathy, but reveals the natural tendencies of the pupils' personalities. There is no better way to discover what is in a boy than to watch him trying to play the part of another than himself. The real boy then comes out. It also trains in self-expression and helps him to relate himself and his acts to others and their acts.

The Hero Story. The imagination of the Junior child projects him into adult experiences of a marvelous and adventurous sort. In their spontaneous play the boy will drive an engine on the darkest night, or navigate a motor boat, or an aeroplane in an exciting race, or will engage in a dozen similar experiences. During this present war they have marshaled all the smaller boys available into sham armies, trained and equipped them, dug trenches, stormed breastworks, established the ambulance corps, and performed surgical operations in the open field. Girls manifest similar play interests in the realm of girl-life. The forms of play change and differ with environment as city and country, inland and seashore, but the love of the adventurous adult experience remains as one of the Junior's marked characteristics.

It is, therefore, the hero of the physical type that attracts and holds these pupils. Their desire to listen to a wondrous tale is only matched by the craving for the reading of books. These two interests are the opportunities of parents and teachers in missionary education, and carry with them the responsibility of guiding their reading. Good books of a missionary character would include travel, folklore, history, manners and customs of strange peoples, and stories of the heroism and courage of missionaries.

FOR FURTHER STUDY AND DISCUSSION

1. Compare the activities of a child eleven years of age with one of seven, and note points which indicate a wider social horizon.

2. Observe the extent of the school curriculum of pupils, nine to twelve years of age. Does your church school curriculum offer the same progressive study?

3. What competitive and cooperative games do your

Junior children play? Are there children who do not enter into them heartily? Why do they not?

4. Without referring to any book, make a note of the great stories in American history which you now remember clearly enough to tell. When did you learn them? Is the America to which you are now loyal the America of these stories? Why?

5. Consult a number of persons interested in missions and learn from them what experiences and training during their preadolescent years influenced them?

6. Do your Junior pupils play the games of any foreign children? How can games and organized play extend the interests and social horizon of girls and boys?

7. If a Junior boy told you that he wanted to be a missionary, what would you say to him?

8. Would you advise "allowance money" rather than "earned money," or vice versa, as the best principle for Junior children? Why?

9. What training in giving and instruction in stewardship are your Junior pupils receiving?

REFERENCES

Child Nature and Child Nurture. Edward P. St. John. Lesson XXII, on "Training the Child to an Interest in Missions," has valuable paragraphs on training in giving. Lesson XXIII is on "Training the Child to Regard Property Rights."

International Graded Lessons. Junior Grades. Josephine Baldwin. In the Second Year, Part IV, and the Fourth Year, Parts III and IV, there are the stories of the later followers of Jesus. These lessons with the teacher's books are excellent examples of Junior missionary lessons.

Children at Play in Many Lands. Katherine Stanley Hall. Already noted.

Things to Make. J. Gertrude Hutton. Already noted.

How to Produce Children's Plays. Constance D'Arcy Mackay. The object of this book is to tell in the simplest possible manner what to do and what not to do in producing plays for pupils six to fourteen years of age, so they will have a distinct educational value. The book is written for the school child and not for the stage child.

Manual for Training in Worship and *The Book of Worship of the Church School.* Hugh H. Hartshorne. These two books, one for the leader and the other for the pupils, attempt to provide materials and methods that reflect the foremost religious and educational consciousness of the day. Among the fundamental Christian attitudes which have a place in this system of training in worship are faith, hope, love, loyalty, gratitude, and reverence.

Everyland. Edited by Susan Mendenhall. A high-grade monthly magazine of world friendship and peace for girls and boys. Invaluable for the home and suggestive for the teacher.

CHAPTER XIII

THE MISSIONARY EDUCATION OF GIRLS AND BOYS

(About Thirteen to Sixteen Years of Age)

I must be in the things of my Father.—*Jesus.*

CHAPTER XIII

THE MISSIONARY EDUCATION OF GIRLS AND BOYS

(About Thirteen to Sixteen Years of Age)

The Significance of Adolescence. Probably the most familiar story of an adolescent child is that of the boy Jesus, who went up to the temple in Jerusalem with his parents when he was about twelve years of age. Upon being discovered by his parents, he is reported to have said, "I must be in the things of my Father."[1] Adolescence means just this, the child is coming into the things of the man.

The term, which literally means "to grow up," is applied to all of those years between childhood and mature life, and extends from about twelve or thirteen to about twenty-five years of age. The significance of the period has been concisely stated by Professor George A. Coe in the following paragraph: "The most obvious mark of adolescence is the attainment of reproductive power. But this is only a center for a remarkable group of phenomena. The curve of growth, both for weight and for height, takes a new direction; the proportions of bodily parts and organs change; hereditary tendencies crop out; new instincts appear; there are characteristic disorders, particularly of the mind and nervous system; new intellectual interests and powers spring up spontaneously; the moral sense is more or less transformed; emotion greatly increases in quantity and variety; the appreciations (literary, artistic, ethical, religious) multiply in number and depth."[2]

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[1] Marginal Reading, A. R. V.

With respect to the meaning of the period for the development of the Christian consciousness, Professor Coe further states that "adolescence is the normal period for attaining complete individual existence in and through the organization of the self into larger social wholes such as the family, society, the State, humanity, and the all-inclusive social relation that Jesus called the kingdom of God." Thus the importance of the period for missionary education is at once apparent. Missionary education will help boys and girls to relate themselves in service to these larger social groups.

The phenomena mentioned above manifest themselves in such marked periods of progression that it has been possible to distinguish three subdivisions which are known as early, middle, and late adolescence. The first of these extends from twelve or thirteen years to about fifteen or sixteen years of age, girls usually developing a little earlier than boys.

The whole of adolescence may be conceived of as the process of socializing the individual, brought about by what at first seems paradoxical, the individualizing of the individual. It will be seen that early adolescence is characterized by the dawning and rapid development of self-consciousness and of its manifestations on the egoistic side. Before adolescence the child is dependent upon others for practically everything he gets out of life. He is controlled by external authority. He is a receiving vessel. With adolescence, however, a new factor appears. It is the personal self, the I. The most important phases of the education of the earlier adolescent are the processes of helping the child to find himself, not so much through meditation as by adapting himself to his ever-widening social experience.

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[2] Article "Adolescence," Encyclopedia of Religion and Ethics, vol. i.

Professor Kirkpatrick emphasizes the adolescent period as a time preeminently of hero-worship. This is the age of idealistic imitation and ideals. Ambitions and ideals are no longer dependent on the immediate environment, but the most beautiful, noble, and high are chosen from the world of history, literature, and art. In the earlier stage of this wider life the most attractive ideals are frequently crude. Boys are most appealed to by action, power, and courage; hence not merely history, but all kinds of stories of adventure, in which marvels of skill and bravery are shown, are their delight. With girls there is something of the same attraction toward the strange and wonderful, but the more passive virtues of love and devotion under trying circumstances are most interesting.

The Aim in Missionary Education. It will be seen from the above that this period is probably, with the possible exception of middle adolescence, the most important of all for missionary education. The aim should be to present the highest type of personal Christian ideal and to engage the pupil in concrete acts of service, in order to help him to organize the conflicting impulses of life, and to foster within him a strong, vigorous personality.

In this period the teacher must recognize that within the pupil there are the stirrings of the altruistic feelings, the beginnings of altruistic motive and the purpose to serve the common good. Personal loyalty to Christ, sealed in the decision to make the program of Christ the program for life, is the factor around which the pupil's conflicting impulses may be organized.

Some of the ways by which these aims may be realized are:

1. Acquaint the pupil with great missionary personalities.

In the life of a missionary, Christianity is seen at its best. Personal loyalty to Jesus Christ, strong will, self-control, powerful personal initiative, and complete self-abandonment toward the welfare of others, are the marks of the missionary.

Personal ideals are formed out of intimate acquaintance. Character for boys and girls is learned out of everyday concrete experiences. It is not born of command or precept. It is only as the boys and girls are able to enter into the thoughts, motives, choices, decisions, aspirations, reverses, and achievements, as registered in daily living, that the material is gained for character-building. Through an abundance of this concrete detail the imagination of the adolescent exercises itself in the formation of personal ideals.

This can be brought about in either one of two ways. The first and most desirable is to give boys and girls an opportunity to form the personal acquaintance of great missionaries whose lives can become for them their personal ideals. By missionary we mean not only those who have seen actual service in a home or foreign field, but those whose lives have been expressed in love and helpful service anywhere and who possess in a Christlike way the heavenly Father's attitude toward the world.

The second method is to give all the boys and girls an opportunity to study one or more great missionary biographies. Written records used for such purposes must, therefore, be *character* studies, and present the life as it was really lived in concrete daily experiences. All exhortations and preaching will necessarily be omitted, for the very essence of the formation of a personal ideal is that the pupil himself of his own free will should organize the material and mold it into an ideal which he then accepts as his own.

A girl of fourteen made the acquaintance of a new friend, a woman of mature years. As the friendship grew the girl began to confide in this new friend. One day she told what to her was almost a sacred secret. Somewhere about her person she was treasuring a small photograph of her day school teacher. The conversation showed that this girl's daily life was ordered after the pattern of her teacher. The teacher had become the girl's personal ideal.

A boy who belonged to a Sunday school class which was studying Uganda's White Man of Work, a life of Alexander Mackay, of Uganda, was asked by his father what he was learning about Uganda, its people and manners and customs, and the work of Christian missions. The boy could not answer many of the questions, but he told his father that he was tremendously interested in the man Mackay. He said, "Father, I would like to chalk my life up to his."

Twenty years before his death, in April, 1909, Marcus Dods, one time principal of New College, Edinburgh, wrote an article on "Books Which Have Influenced Me," which was reprinted in the British Weekly of February 3, 1910. In this article Dr. Dods made some note of the "books which had nourished what was special" in him. "First among these I would name the Life of Henry Martyn, for in it I learned the reality of consecration and the strength and ceaseless growth in holiness which result from it. Here, again, of course, it is the personality presented in the book which imparts influence. But to have a book which enshrines and imparts this influence is a benefit of incalculable value. Others may have derived the same ideas, convictions, and impulses from other sources; but to Henry Martyn I owe an element in belief, in character, and in life which, perhaps, is too individual to be publicly analyzed."

Dr. Charles McMurry, in writing of history in the elementary school, speaks of the value of biography as a source from which unselfishness springs. He says: "The study of biography is social in its effect, because it takes the child out of himself and loses him in the life and experience of another. The more biographies of the right sort a child studies appreciatively, the more his own life is expanded to encompass and identify itself with the lives of others."[3]

In the course of study which Professor McMurry recommends the prominence of biographies of typical and great men, even through the eighth grade, is very marked.

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[3] Charles McMurry, Special Method in History, 1903, p. 9.

One of the first studies of the value of missionary training for religious education was made by Sophia Lyon Fahs, the author of Uganda's White Man of Work, which forms the basis of the fourth quarter of the first year of the International Graded Lessons. After quoting several authorities who have studied the problem of children's interests, and having drawn inferences from the best modern day schools, Mrs. Fahs gives the following general statements concerning the essential characteristics of literature interesting to boys and girls at this period:

"(1) Such literature is almost invariably in narrative form.

"(2) The narrative is of sufficient length to make more than a mere passing impression upon the child's mind. The old-fashioned reader containing many short stories is being replaced, to a large extent, by readers containing but one story each. A long narrative, requiring a series of lessons for its study, presents the cumulative impression of a series of scenes and actions all of which vivify the book's great central theme or moral.

"(3) Literature interesting to children of all ages is saturated with much concrete and picturesque detail. In both history and geography the modern tendency is to study thoroughly a few concrete types rather than to gain a large mass of general ideas without the concrete pictures in the child's mind as a basis for possible independent deductions.

"(4) Literature pleasing to children is radiant with the personal element. History, in all the grammar grades where it is taught, is made interesting through stories of the great men and women who played their parts in it.

"(5) Biographies for children present men and women of action whose work is among primitive peoples, or where civilization is simple. They are the stories of men whose lives are filled with adventure and courage, and whose virtues are molded in the large.

"Are there books, then, embodying these characteristics of literature adapted for children's reading and, at the same time, so saturated with the Christlike spirit and activity that they will aid the Sunday school in accomplishing its aim?

"Taking the life of John G. Paton, missionary to the New Hebrides, as an example of others, let us note how his biography meets the requirements suggested. Although not bulky, the story, as told for young people, is six times as long as the longest gospel narrative of the life of Christ. It is teeming with thrilling adventures, the most marked courage, and 'love and devotion under trying circumstances.' Little wonder is it that in city public libraries, the boys and girls are constantly calling for Mr. Paton's book. What more effective commentary than the story of his life could be found on Jesus's promise, 'Lo, I am with you always, even unto the end of the world'? Or how better could we make real to a boy the meaning of the Christlike life of self-forgetting service? Who would dare to say that three months consumed by a Sunday school class in studying merely the autobiography of this one man had been misspent if either one of these great Christian truths were made to live for the children?

"Other lives, not so well known perhaps as that of

Mr. Paton, if rewritten from the children's point of view, might be equally fascinating to boys and girls, as well as productive of religious results. Let children have a fair opportunity to become acquainted with James Gilmour working alone among the nomad Buddhists of Mongolia. Let them go with him on his twenty-three-mile walk through the desert of Mongolia, with feet swollen and bleeding, in order to make possible a personal conversation alone with the first Mongol who had shown a desire to be a Christian, and they will begin to see what it means to love another into the kingdom of God. Should you wish to teach how the gospel is able to transform the lives of men, why not study the lives of some of the converts on the mission fields? Why not teach children the doctrine of faith and works through the life of Alexander Mackay, of Uganda, who, through the things he made with his hands, was continually showing the African king the meaning of the gospel? Or who would think of omitting, for the boys and girls of fifteen or sixteen, the life of David Livingstone, that man of statesmanlike plans for the kingdom of God, combined with a childlike faith and utter unselfishness? Such examples might be multiplied. Since the very spread of Christianity itself has furnished us with these great heroes of faith, why should we grudge the use even of months of Sunday school time in studying their lives? Through such instruction, in very truth, one is teaching the life of Christ."

"The keenest test which can be made of the interest aroused by a story is found in the activity which the narrative stimulates. Missionary biographies have completely transformed the life-purpose and work of hundreds of men and women. It was the stories of missionary heroism which his mother told him, and the map of Africa on which his father traced the journey of Livingstone, then in progress, that fired the soul of Alexander Mackay so that he gave his life for Africa. William Carey, on his shoemaker's bench, read the story of David Brainerd, in the woods of North America, and he was led to ask if God can do such things for the Indians of America, why not for the pagans of India? And he went to Calcutta to make the test. The same biography sent Henry Martyn to India and Samuel Marsden to do his great work in New Zealand. Miss Eliza Agnew, who became 'The mother of a thousand daughters' in Ceylon, found her missionary purpose when eight years old. It was because of a geography lesson. The Isle of France was pointed out on the map, and the story told of Miss Harriet Newell, whose grave is on the island.

"Further, it should be noted that the lives of such men and women are to be presented as types of hundreds of others who to-day are devoting themselves to the kingdom. The study of these biographies is to be introductory to the study in later years of the history of the progress of the kingdom of God, both at home and abroad. The work of these heroes is typical of forms of present-day activity, and their problems are examples of modern problems that children may begin to help to solve. The missionary work of the church is its largest and most difficult present-day task.

"Missionary biographies, if rightly taught, will suggest to the children kinds of service which they can render in their own homes, for their neighbors, and for the sick and lonely in hospitals and charitable institutions, and in gifts for missions, through which the children will be working even at the very ends of the earth."[4]

2. Train the pupil to self-control and unselfish service. The strongest characters come by the development of these two phases of life together. Acts of personal service must now be initiated by the boys and girls themselves. The teacher may suggest, may make the appeal, and may modify the pupil's environment so that he of his own choice will perform the act of service. The pupils may now actually observe cases of need, discuss what may be done, and decide on the manner of performing the service. They may help to determine the distribution of their offerings of money for Christian work. Their plans for systematic giving should be continued. They may begin to give themselves to such work in the local church as is possible for them to do, such as responsibility for younger children, volunteer choir service, and as assistants to teachers and officers in class and club work. In boys' and girls' organizations they may assume places of responsibility and help to provide activities for those who are younger than themselves.

In carrying out these suggestions and many others which will arise out of local situations, teachers will remember that there must be a beginning of personal responsibility and personal initiative. The wise teacher will know how to guide such activities, keeping himself in the background. In their preparation, opportunities will come for training in self-control.

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[4] Sophia Lyon Fahs, article "Missionary Biography in the Sunday School," The Biblical World, May, 1906.

3. Note the new obedience to law based on personal rights and duties. It must be remembered that in early adolescence there is a tendency in boys and girls to break away from restraint and to resent authority. It is the "contrary" age. They are passing rapidly from the period when they follow rules of conduct merely because some one has commanded them, to the period when they should follow them of their own desire. They are unwilling to be children any longer. They desire the freedom of men and women. On the other hand, they do not as yet understand the adult point of view.

"The development of the racial instinct is marked by increased regard for the interests of others and for law. Laws come to mean not merely the rules of action which bring to the child the most favorable results, but standards of conduct to be conformed to, whether agreeable to self or not, because they are for the good of the social group. This tendency is shown at the beginning of the teens, in class spirit in the school, in group games on the playground, in children's societies, and in the formation of gangs on the streets. Rivalry of group with group may be even fiercer than ever was individual rivalry at the height of the individualistic stage of development. The greater the rivalry, however, between groups, the greater the class spirit within the groups."[5]

Only those persons who have developed a strong sense of personal rights and duties can have any regard for the rights and duties of others. In so far as teachers help boys and girls to distinguish between right and wrong and help them to formulate the rules of their class organizations and clubs in accordance with the welfare of the group, they will be contributing to their missionary education.

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[5] E. A. Kirkpatrick, Fundamentals of Child Study, p. 124.

4. Utilize existing organizations of boys and girls for missionary training and activity. Early adolescence has always been called "the gang age." It is characterized by the formation of many girls' and boys' groups and organizations. Shall we have a separate organization for the study of missions and training in missionary activity? The point of view taken in this book suggests a negative answer to this question. It is suggested that existing organizations be utilized as far as possible. In fact, our proposals look toward the unification or, at least, the correlation of all the agencies now at work with boys and girls, especially in the churches.

In several of the more popular boys' and girls' organizations of to-day there is a strong emphasis on service. This is notably true of the Boy Scout movement and the Camp Fire Girls and a few organizations based upon the spirit and method of ancient knighthood. In the practical service activities of these and other organizations, the motive must not merely be the winning of a reward or advancement in honors. The doing of service will always have a reflex influence. "He that loseth his life for my sake," said Jesus, "shall find it." There will always be personal blessings in working for others. We may even justify an appeal to service on this basis, especially service for the common good. On the other hand, we must continually teach boys and girls to look upon all men as Jesus did, and to have regard for their welfare just because they are men.

5. The example of teachers and leaders is an important factor. At no other time of the pupil's education is the choice of a leader more important. The success of nearly every boys' and girls' club, society, organization, or class, depends upon the leader. The teacher or leader is placed in the enviable position of becoming a personal ideal for his pupils or members of his group. In his own life and character, rather than in his teaching, he will be able to influence the lives of his pupils. From the standpoint, therefore, of missionary education, only those teachers and leaders should be chosen for this who are in themselves the embodiment of the missionary ideal.

6. Win the boys and girls to a personal relationship to Jesus Christ during this period. The profound physical, mental, and moral changes which accompany the adolescent experiences constitute it a time of sensitiveness to religious impressions. Jesus Christ may become for every boy and girl not only their Saviour from sin, but also their moral and spiritual pattern. In his teaching they may find moral guidance and spiritual strength. Discipleship may come to mean both personal loyalty to Christ and faithful devotion to our fellow men. Since the appeal of Jesus is so strong to the adolescent mind, it is important that teachers should make clear to all boys and girls what the meaning of true discipleship is. The acceptance of Jesus as Saviour and Lord may bring to the pupil only that satisfaction which arises out of personal salvation, and he may regard membership in the church as

contributing only to his own personal welfare. In the formative period of adolescence all boys and girls should be taught that a decision to follow Christ means not only the discharging of certain duties to oneself, but also a life of service to others, and that church membership is desirable not only for what it can contribute to the individual life, but also for the opportunities it affords for cooperative service.

FOR FURTHER STUDY AND DISCUSSION

1. Write a letter of at least one thousand words from Livingstone's grave in Westminster Abbey to your nephew who is thirteen years of age.
2. Write out in detail three plans for training the sympathies of a class of fourteen-year-old girls.
3. Compare the alternate courses of study for the Fourth Quarter, Third Year Intermediate Graded Lessons. Which one would you use with your class? Why?
4. Select a missionary question for debate by a boys' club, ages fourteen and fifteen.
5. How would you introduce a foreign missionary to a class of Intermediate boys and girls on the occasion of his speaking to them in their classroom? Write out the sentences you would use.
6. Make note of the personal ideals of all of your pupils. How has each come to regard his ideal as such?
7. From the boy's point of view, analyze the phrase, "chalk my life up."
8. What forms of service are possible to the boys and girls of your church school?

9. In all of the different organizations in your church, what missionary giving and service is possible for your boys and girls during the four intermediate years, thirteen to sixteen?

10. What is the attitude of your pupils to the "foreigners" in your community? Relate concrete incidents.

11. If a pupil should tell you that he would like to be a missionary, what would you say to him?

12. Ask your class to compose a missionary prayer for class use.

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Adolescence. George A. Coe. This article in Volume I of the Encyclopedia of Religion and Ethics, edited by James Hastings, is concise, comprehensive, and thoroughly scientific.

Fundamentals of Child Study. Edwin A. Kirkpatrick. Already noted.

Girlhood and Character. Mary E. Moxcey. For leaders, teachers, and parents of girls. The whole field of girlhood, its inner forces and the social, economic, educational, and personal factors, is here treated with surety and skill. The book is written in a thoroughly popular style, but in perfect harmony with the latest and best psychology.

Biography, Place of, in Religious Education. F. L. Patten. An article in the Encyclopedia of Sunday Schools, edited by John T. McFarland and B. S. Winchester.

The Sunday School and the Teens. Edited by John L. Alexander. While not dealing specifically with missionary education for the teen ages, there are a number of articles of general value, especially those dealing with the characteristics of boys and girls.

Christian Life and Conduct. Harold B. Hunting. This is a course of study for boys and girls of fourteen years of age in the Bible Study Union Series. The introduction in the Teacher's book will stimulate teachers to a closer observation and a keener appreciation of the religion of early adolescence.

Leaders of Israel. Teacher's Manual. Milton S. Littlefield. Contains, especially, an introduction to the biographical studies of the International Graded Lessons of the Intermediate grades.

Religious Leaders in North America. Milton S. Littlefield. The First Year International Graded Lessons for the Intermediate Grades, Part IV, contain biographical sketches of twelve leading characters in the religious life of North America.

A Modern Disciple of Jesus Christ, David Livingstone. Teacher's Manual. Ralph E. Diffendorfer. A course of thirteen lessons following the life of Christ in the Third Year, Intermediate grade, International Graded Lessons. The author has tried to apply, for the purposes of religious education, the principles of the foregoing chapter. The aims, material, teaching methods, and suggestions for service in this course of lessons should be carefully reviewed in connection with this study.

Alexander Mackay, A Modern Christian Leader. Teacher's Manual. Sophia Lyon Fahs. In this course, the Second year, Intermediate lessons of the International Graded Series, Mrs. Fahs has demonstrated the practical value of a missionary biography for use in the Sunday school.

Heroes of the Faith. Herbert Wright Gates. Brief sketches of about thirty-five heroic and grandly religious characters, both in biblical and later Christian history. The object is to kindle in the pupil the same heroic spirit that animated these men and women.

The Boy Scout Movement Applied to the Sunday School. Norman E. Richardson and Ormond E. Loomis. An exposition of the Boy Scout movement and its applications to the needs among boys of every race and condition. Over eighty per cent of the entire movement is vitally related to the churches. The highest interpretation of the Scout Oath and the application of the Scout Law both give opportunities for missionary education.

Camp Fire Girls in Our Churches. Compiled by Ethel L. Howard. This little pamphlet explains the missionary values of the Camp Fire organization and gives definite suggestions for using Camp Fires for missionary education. There is a list of "Church Craft" items with honor values and a well-prepared bibliography.

CHAPTER XIV

THE MISSIONARY EDUCATION OF YOUNG PEOPLE

(FIFTEEN TO EIGHTEEN YEARS OF AGE)

Youth is the time you can think anything, feel anything, and go anywhere.—*Ernest Poole, in The Harbor.*

But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus.—*Paul to Timothy.*

CHAPTER XIV

THE MISSIONARY EDUCATION OF YOUNG PEOPLE

(Fifteen to Eighteen Years of Age)

Young People and the World's Work. Following closely upon the development of self-consciousness and self-feeling, the pupil finds himself confronted with the world and its work. For the next few years his chief interests and problems arise out of making the adjustment to these new factors in his life. One difference between the way young people of sixteen and seventeen respond to their world and that of the little child, lies in the fact that the responsibility of making the personal adjustment is their own and cannot be assumed by some other person. This, of course, is the next normal step in self-realization.

Young people in middle adolescence have discovered that they cannot live unto themselves in the world, and that they must, of their own free will, make positive advances toward the world and toward other people who live in the complex society of adult life. The foundation for this new social adjustment is found in the relation which exists between sexual development on the physical side and the growth of the highest sentiments and impulses on the spiritual side. When we remember that in this period of life the physical sex organs are quite fully developed, the following paragraph, quoted from the same article by Professor Coe referred to in the last chapter, is convincing: "Living organisms display two fundamental functions, nutrition and reproduction, the former of which attains its immediate end in the individual, the latter in the species. They are the physiological bases of Egoism and Altruism respectively. The physiological and ethical here present a single law manifesting itself on two planes. In infancy and childhood we have a type of life that, in the main, presents on the physiological side a predominance of the nutritive function, and on the ethical side a predominance of self-regard, while in adolescence nutritive and reproductive functions are blended and unified, just as are also egoistic and social impulses. Of course, childhood is not exclusively egoistic, for family training and the pressure of a social environment guide conduct and even habits of feeling into social channels; but the inner, emotional, self-conscious realization of one's social nature waits for adolescence. Now, the mental states that characterize this change directly reflect the new physiological condition, though they pass beyond it, as though it were only a door of entrance. The new interest in the opposite sex tends to humanize the adolescent's whole world. All heroism becomes lovely, not merely the heroic devotion of a lover; Nature at large begins to reveal her beauty; in fact, all the ideal qualities that a lover aspires to possess in himself, or to find in the object of his love,—all the sympathy, purity, truth, fidelity,—these are found or looked for in the whole sphere of being. Thus the ripening of sexual capacity, and the coming of the larger ethical and spiritual capacities constitute a single process going on at two distinct levels."

The Aim in Missionary Education. The opportunity of the religious teacher or leader of young people is twofold:

1. To strengthen the altruistic impulses in this, a most unselfish period of life.
2. To help the pupil to acquaint himself with the world and its work, to find his own place in it, and to determine what attitude he shall take toward it. Not only should the more professional aspects of Christian work be presented to young men and women of this age, but also they should be led to regard their work in the world as their contribution toward meeting the world's needs.

These aims may be realized by the use of some of the methods suggested in the following paragraphs.

Impression Through Expression. Give adequate opportunity for the expression of the unselfish impulses. As noted above, the social impulses and altruistic feelings are more prominent than at any previous time. Furthermore, there has not yet come to these pupils the mature sense of responsibility. There is, therefore, a maximum of willingness and desire to help and a minimum of responsibility and efficiency in helping. The new social relations, the beginning of love by the sexes, the formation of lifelong friendships, the making of social and business engagements or "dates," the keenness for the success of the team or group or organization as over against the individual, except as he represents one or the other—all these are manifestations of the new social spirit and altruistic tendencies. Each represents some sacrifice on the part of the individual, and more or less regard for the "other than myself." The author has talked personally and held conferences with hundreds of young men and women of this age, and has always found them willing and eager to place themselves in positions where they can be of help. They manifest an anxiety over the welfare of others for their own sakes and a willingness to sacrifice "for the good of the cause." One of the explanations that there are a less number of young men and women of sixteen to twenty years in our Sunday schools than of those of any other age is that the Sunday school has not offered them sufficient opportunity for service. Furthermore, those young people's societies and clubs in the churches to-day which are successful are the ones where the young people themselves have an adequate chance for self-expression.

The following are some of the possible service activities for young people which the author has found successful in introducing the right reactions among them, and in giving them the largest amount of training in self-expression.

1. Young people may plan and arrange for church and Sunday school functions.

(1) Programs for special occasions, as Easter, Christmas, and Children's Day. Instead of having a small group of adults year after year to struggle and fret over the programs for our church festivals, assign the work to a group of young people. Many have already helped to plan and promote such occasions in

day school and club. They will be original and enthusiastic, but will try the patience of adult leaders as well. Comfort for those adults who get discouraged and impatient with these more or less irresponsible young people may be derived from the value which these efforts have for the development of the pupils themselves rather than from the perfection of their product. The young people need the training far more than the church needs a perfect product.

(2) Social evenings for young people from other churches; for men and women of the church, and for the children; banquets, lunches, and picnics for different groups. The church's responsibility for the social life of its young people differs with the community. In some places it must provide what the community lacks. In others the young people are already victims of social manias and need freedom and relaxation from social obligations. The church may need to show by example what wholesome and character developing social life is possible for its youth. On the other hand, it may need to elevate Christian standards, and purify the existent social life.

In almost any community, however, the church has a chance to teach social obligation and the mutual dependence of one group upon another, and to develop the spirit of group helpfulness by guiding the social life of its young people into right channels. There is sufficient opportunity for such development when we think of the "wall-flowers" at young people's parties, the favorite debutantes, the snobbishness in some high schools, the loneliness and unsatisfied yearning for friends among many, and the lack of democracy among some young people's organizations and clubs. It is for these reasons that much of the social life of youth under church auspices should be inspired by the service motive.

2. Young people may give dramatic presentations, missionary demonstrations, illustrated lectures, musicales, debates, and mock trials. In the chapter on "The Awakening and Extension of Sympathy," reference was made to the value of educational dramatics. Its largest field is among pupils of this age. Not yet fully equipped to take part in the real constructive things of life, youth seeks the satisfaction for self-expression in playing the part. Here is a new era in church entertainments for young people. Largely through the work of the Missionary Education Movement, an increasing number of good dramatic presentations of life among different people of the world are available for this purpose. The author has had many years of experience with this kind of work among young people, using exclusively missionary plays and demonstrations, and has found them to satisfy varying interests and needs. There are combined the good time of a social evening, the securing of information regarding all the problems in the play, the extension of sympathy, the development of the spirit of cooperation and the power of self-expression.

3. Young people may hold a community conference and rally of young people.

To give them the largest amount of training, a conference of this character must be entirely in charge of the young people themselves. They should decide whether or not the conference is to be held, what its program should be and who should be invited. They should have entire charge of the details of organizing and conducting the conference. Persons dealing with young people realize the increasing difficulty of securing their interest in a meeting that is arranged for by adult leaders. Public announcements, personal invitations, printed programs and bulletins fail to attract young people who are more and more coming to discover and personally control the enterprises which interest them.

4. This is the opportune time for a training class for Sunday school teaching.

During this period it should be possible to discover those young people who have capacity for leadership. At the time when they are eager to assume leadership, to express their opinions and to direct the efforts of others, there is a strong appeal in the newer teacher training courses provided for them in this day of added emphasis in religious education. Successful training classes for young people are not lectures nor the mastery of the facts of a text book. On the contrary, the pupil's training consists in practice teaching under the guidance of a skilled leader.

5. Young people are eager to assist in work for children in playgrounds, settlements, social centers, and parish houses.

There is scarcely a community that does not offer such opportunities. One of the first things young people should be asked to do is to make a list of all community agencies of this character, their headquarters and officers, and the purposes for which they exist. At the same time inquiry should be made regarding their needs for volunteer workers, either as helpers and members of committees or as financial supporters.

6. They are enthusiastic in raising money for special objects in the local church and the community and for home and foreign missions.

7. They may begin the investigation of community social and industrial problems and discuss possible solutions.

Such investigation should be carefully supervised and the young people should be introduced only to those phases of community life which affect their own welfare and concerning which they may have some controlling relationship. The principles of social and industrial life from the Christian point of view may sometimes be discussed around such concrete instances of need as may arise in any community.

Organized Activity for Christian Service. The emphasis here is upon the word "organized." One of the differences between the service of young people and of little children is that the former may assume definite responsibility for work in some organized capacity. Such service will usually be successful in so far as it is the expression of the desires of the group. This, of course, is but another step toward the preparation of youth for full responsibility in the work of life. Organization is the keynote of adult activity, and young people must get training in organization.

The adult leader of a group of young people now assumes an entirely different relationship from that of the teacher of a group of children. He, in a true sense, must be a counselor. The actual leading will be done by the young people themselves. Their officers and committees will be chosen from among their own group, and for the purpose of training they must have wide freedom for discussion and decision. In general, the author has used three different ways of organizing discussion groups among young people:

1. A discussion conducted entirely by the leader. This has the advantage of the leader's experience and study in asking stimulating questions, in keeping the session bright and interesting with some assurance that the principles will be clearly developed and the points thoroughly impressed.

2. The pupils conduct their own discussions. This develops leadership in young people. The class may not be so interesting; in fact, it may sometimes drag, but this method does train young people to lead group discussions, to think quickly and constructively on their feet, to proceed logically in their presentations, and to keep to the main point in their endeavors to realize the aim of the session. The use of this method is more fully described below.

3. A combination of these two methods is possible, especially when there is sufficient time for the class session. It is hardly possible when the class has only the usual twenty or thirty minutes in a Sunday school session. If there is a full hour, the pupils may get their practice in teaching, and the adult leader may summarize the discussions and make the points clear.

In the summer conferences of the Missionary Education Movement a third or combination method has been used in teaching hundreds of young people in "Servants of the King" and "Comrades in Service." It has seemed best to describe fully the plan followed at Silver Bay, for instance, and leaders may take from it whatever they find of value.

At the first session of the class the total number of pupils was divided as equally as possible into groups or squads, according to the number of class sessions or lessons to be studied. This may result in groups of two, three, or even more pupils. In a mission study class in a church in order to follow this plan there should be at least enough members for one to each sketch. Then to each group, which we may term a "teaching squad," a chapter in the book is assigned for teaching. The first squad teaches the first lesson at the first regular class meeting. The assignments of all the groups are made at the introductory session in order that the pupils may know when they are expected to take charge of the class.

The next step is the preliminary discussion with the first teaching squad of the assigned sketch and the preparation for the first lesson. They are asked to read the sketch and meet with the leader some time before the regular class session, bringing notebooks and pencils.

The leader then begins to question: "What impressed you most in this chapter?" Each pupil in the squad answers, and the replies are compared. This discussion continues until the leader has developed what the pupils may call the main point, which when restated becomes the aim of the recitation. It is this point which the squad must make clear in the class discussions. The material is then selected which bears particularly on the aim. The work of teaching the class is subdivided according to the number in the squad and the work each person is to do is clearly indicated.

In the discussion of the sketch by the squad, the following simple outline was developed, the generalizations always arising out of the discussion.

Teaching a Lesson

(Or leading a meeting where a subject is assigned)

I. The determination of the aim and its statement in writing.

II. The aim determines the method of the recitation, the material, and the spirit of the class session.

III. The recitation.

1. The Approach—an introduction to challenge interest or to establish a point of contact with the class.

2. Developing the Aim.

(1) By the use of questions—*fact* questions when a background of facts is necessary for a discussion, and *thought* questions for the discussion itself. (These two kinds of questions have already been illustrated and practiced by each member of the squad.)

(2) By dealing with the answers to questions. Questions may be prepared in advance of the session, but no leader can forecast the answers to his questions. When replies are received the leader must accept, reject, modify, or offer them for discussion to the class. To do any of this, he must *think on his feet*. The difficulty of dealing with answers is the source of a pedagogical adage, "The genius of good teaching consists not so much in asking questions as in knowing what to do with the answers when you get them."

(3) By assignment of special topics—references, reports of observations, pictures, objects, maps, charts, or a formal debate.

(4) By the use of story illustrations for the points as they are brought out.

3. The summary or conclusion.

IV. The assignment of the next lesson. This may be done at the beginning of the class session.

V. The themes for prayer and the choice of Bible readings and hymns, giving considerable attention to all three when a public meeting is being prepared. Young people need considerable practice in choosing these items to bear upon the aim.

After the above teaching plan has been developed in the preliminary session each member of the squad is given a particular part for the class session, and they are dismissed for further preparation, especially for the study of good questions which they are asked to write out. This preliminary work with the teaching squad usually consumes from one to two hours, and is done for all the squads, thus giving each pupil the benefit of this constructive work and of having some share in leading the class. This method stimulates the pupil's thinking, develops his powers of leadership, and at the same time the adult leader through close personal contact learns to know how his pupils react to various situations. Between the meeting of the squad and the class session the pupils are urged to seek counsel of the leader if needed in the preparation of their assignments.

In the class session the leader should always give the summary, sometimes taking one quarter of the time in order to make sure that all the pupils receive the correct impressions from the lesson according to the aim selected.

Personal Opinion and the Growth of Judgments. The preceding paragraphs have introduced us to another phase of the life of young people. On the path of development from childhood to maturity the pupil passes from accepting *bona fide* the facts of the world as presented to him by his elders, through the discovery and acceptance of these facts for himself, and on to the place where he doubts their reality until he is personally satisfied, and further on until he arrives at a time when his own judgments are mature, and his contribution to the thought of the world is recognized as valid. The nearer young men and women approach to mature life the more they doubt dogmatic teaching, and the more do they desire their own thoughts with reference to the things of the world and the interpretation of their own experiences. The eager expression of personal opinion so sacred to youth is one of God's provisions for the development of sane and mature judgment.

With a maximum desire for expressing personal opinion based on their first insight into the realities of the world, young people are liable to think that they know it all, a state of mind often ridiculed by adult leaders and workers. One may be helped to treat such cases with patience and forbearance by remembering that the confidence, optimism, and buoyancy displayed by these young sophomores are necessary assets for undertaking the real work of life.

The best discussions are those between the students themselves rather than between students and teacher. Therefore the teacher must try to keep himself in the background in the lesson hour, except by an occasional suggestion or question which will help to "clear the air," or guide the thought toward a definite goal. The principles and ideals which are going to count in a young person's life are those which he has made a part of himself through his own thinking.

Teaching questions according to the kind of answers they elicit may be divided broadly into two kinds: fact questions and thought questions. Fact questions stimulate the memory, bring out accurate and new information, and correct misapprehensions. In answering them, unless in a contest, the pupil has little or no personal interest in the subject-matter under question.

Thought questions help to show the relation of facts to experience, provoke a personal attitude toward the topic considered, and bring the feelings into play, especially if sides are to be taken on a debatable question. Always there must be the forming of a judgment of some sort, in which the pupil's information, habits of thought, previous experience, ideals and attitudes have an important part.

It will be readily seen that the discussional method employs thought questions almost exclusively. Fact questions may help to get a proposal before the class, but it takes a discussion to stimulate original thinking on the part of the pupil.

Vital Bible Teaching. "What do we care for those old stories and men of two or three thousand years ago?" This question has been confided to the author many times by young men and women whose manner and tone of voice were none too reverent. The vision of a world to be conquered lying just before them, quite overwhelms the thought of these young people. Their main interest is in straightening out their own doubts and perplexities, and the satisfaction of their own personal longings for contentment and peace of soul. It is the world of the present day that offers the greatest barrier to this satisfaction. It is to be noted also that where young men and women have been willing to delve into the things of the past, it has always been with the enthusiasm inspired by a determination to use such knowledge in the actual work of life, as, for instance, in the preparation for teaching or in vocational training. Very few of them regard the things of the past as important for their own sake.

This, it seems, should determine the point of view from which Bible lessons are taught. Courses of study on the teachings of the prophets, and their application to the world of to-day, the ethical teachings of Jesus, and the principles of the kingdom of Heaven are the ones that have proven most successful with groups of young people. In a broad sense of the word, pupils of this age should be confronted with the world missionary task before the church of to-day. How to approach the study and the solution of this problem in the light of the Bible is what is needed.

In view of the predominant altruistic tendencies of young people, their eagerness to relate themselves to the work of the world, their passing through the last stage of their preparation for the work of life, the author believes that this age presents a unique opportunity, with the most difficult problems, and the largest possibilities for results in the field of religious education.

FOR FURTHER STUDY AND DISCUSSION

1. What kinds of professional work in the church are now open to young people, both at home and abroad?

2. In what way have these different professions been presented to your young people?

3. How many have already decided their lifework? Get written answers, if possible, as to why each chose his profession or trade. Does the service motive predominate? Why?

4. What are the organizations for young people in your church? How far are the young people expressing themselves through these organizations?

5. Has your church a well-defined program of work for its young people? Is it related to community needs? What is the place of missions and training in service in it? How would you undertake to formulate such a program?

6. Are the wage earners among your young people adequately paid? What do they think of stewardship and giving to the church?

7. What are the social needs of the young people of your community? Be specific. Are there those who need friends? Are some snobbish? Are some fickle, and others stolid and melancholy?

8. Select five boys and five girls among your own group, and list all the organizations to which each belongs in your community, including school, club,

church, and any others. Are they over-burdened, or are they not in touch with anything?

9. How far do the pupils take part in their Sunday school classes and clubs? Where do they most freely express their opinions?

REFERENCES

The World a Field for Christian Service. Sidney A. Weston. The first-year Senior Course of the International Intermediate Graded Lessons. The introduction to the teacher's book in Part I contains the observations of a trained teacher on the discussional method, and the characteristics of pupils of this age.

Servants of the King. Robert E. Speer. This study book consists of a series of eleven sketches of home and foreign missionaries. These sketches bring to young people the devotion and self-sacrifice of great characters in the Christian Church, and will inevitably have an influence for good during this formative period.

Comrades in Service. Margaret E. Burton. Short sketches of notable Christian men and women of every race and nation who have been or are leaders in Christian service.

Makers of South America. Margarette Daniels. It is surprising how little information there is among North Americans regarding the epoch-making events, and great historical names of South American history. Names that are as familiar in South America as Washington, Jefferson, and Lincoln here are almost unknown to us. The book sketches some of the makers of South America, and the historical events of which they were a part. It is designed especially for young people of the late teens. It will furnish a background for a better understanding of South America, and will lay the foundation of a broader interest and a sympathetic attitude toward the Protestant missionary movement in that continent.

The Helps for Leaders for these three books contain illustrations of good teaching methods for young people, especially with the use of a biographical sketch as a text.

The Bible and Social Living. Harry F. Ward. The fourth-year Senior Course of the International Intermediate Graded Lessons furnishing a stimulating introduction to the study of social and economic problems from the Christian point of view.

Youth and the Race. Edgar J. Swift. Training in democracy and leadership through self-government in the day school is the main point of this most commendable book. The principles are easily applicable to the organization and control of young people's groups in the church.

Girlhood and Character. Mary E. Moxcey. Already noted.

The Girl and Her Religion. Margaret Slattery. Not a technical book nor a philosophy, but a simple and concrete record of some things about which girls have made the author think. It is a book primarily for girls which all girls should read.

Just Over the Hill. Margaret Slattery. A book for young people by one of the best teachers of young people who writes sympathetically of success, unselfishness, cheerfulness, courtesy, concentration, a good time, character, and the victorious life.

Primer of Teacher Training. Arlo A. Brown. This is teacher training reduced to simplest and briefest terms. It is not intended to take the place of the longer and more thorough courses, but, rather, to provide an introduction to the subject in the belief that it will create a desire for larger knowledge and more adequate training. The method of approach is modern; the treatment is vital and interesting, and the subjects discussed are of first importance. It is adapted for use by any class, either of young people or of adults, and can be completed within the brief space of three months by a class meeting weekly.

CHAPTER XV

THE MISSIONARY EDUCATION OF YOUNG MEN AND YOUNG WOMEN

(Eighteen to Twenty-four Years of Age)

Neglect not the gift that is in thee.—*Paul to Timothy.*

CHAPTER XV

THE MISSIONARY EDUCATION OF YOUNG MEN AND YOUNG WOMEN

(Eighteen to Twenty-four Years of Age)

The Last Stage in Immaturity. Early adolescence is the border line between childhood and manhood, with the emphasis on the passing away of childish things. Later adolescence completes the process of growing up, and is characterized by the assumption of the things of mature life. The physical body is now mature, both in structure and function. It is, therefore, able and ready for the responsible work of life. With the completion of the development process in bone, muscle, sinew, nerve tissue, and brain cell the mind also makes the last adjustments which are to constitute it the organizer and initiator of work. These things, of course, modify the type of religious experience and thought. The religious life seeks to express itself in practical work. The missionary enterprise, therefore, with all of its varied aspects and opportunities for service, becomes more significant than ever before. If young men and young women have been properly trained, they should now come into the larger life of Christian activity and service as represented in world-wide missions as their natural, reasonable, and most interesting field of Christian activity.

The Aim in Missionary Education. In the light of these facts, it will be seen that the first aim in missionary education for persons in late adolescence is to acquaint them with the broad, basic principles underlying the missionary enterprise. The problems of organizing the Christian Church to meet the spiritual needs of its own membership; to cope with the moral and spiritual problems of the community in which it is located; to deal with nation-wide perils and opportunities, and to attach it in service to the extension of the Kingdom throughout the world; the problems of securing, qualifying, appointing and supporting the missionary; the varied types of organized Christian work and their peculiar effects on the Christian consciousness of the people; the organization and development of the native Christian Church, and the training of its leaders for service at home and abroad—all of these are now not only preeminently interesting, but the knowledge of them is absolutely vital to the Christian.

In realizing these aims we shall need to emphasize the conception of the Christian Church as the unit of organization for Christian work. We shall also need to show how all charities, philanthropies, reforms, and movements for social uplift, betterment, and reconstruction are inherently a part of the Christian task, and should be so performed.

Such books as Dr. Tippy's The Church a Community Force, and Harlow A. Mills's The Making of a Country Parish, show how the church may become the real center of evangelism and social reform in the community. Writing of his own personal convictions as to what a church ought to be, Dr. Tippy says:

"I had a conception of a church filled with the spiritual earnestness and living faith of the apostolic church, but planted squarely on the earth, with its outlook upon the oncoming Christian civilization; a church open to truth; a church unselfish, fearless, free; a church sympathetic to the life and achievements of humanity, and organized as a fighting unit of the new social order. I saw it broken away from the parish selfishness which has been so long the besetting weakness of American churches, and with generous sympathies and alert vision, carrying the community in its heart, alive to all that makes for the good and happiness of its city or countryside.

"I had also a strong assurance that here lay the way of the future, and that somewhere along that way is to come the long-hoped-for and prayed-for spiritual awakening. The real gospel of the Kingdom, it seemed to me, was not the good news of eternal salvation alone, paramount as that is, nor was it the social transformation by itself, but the two fused together in a new passion of love. This I was convinced was to be the outlook and spirit of the church which was to bless the world, which was sure to have the respect and affection of the people, and I was confident that once realized it would develop unusual power."[1]

The relation of personal evangelism to social service is nearly always indicated by a contradiction or an opposition. "I believe in social service, but—" is the attitude of many Christian men and women. Christian leaders are now coming to see that all evangelism must be social. "To insist upon the necessity for a social evangelism is not to contrast an evangelism that is social in its purpose with one that is individual in its objective. Indeed, such a contrast cannot properly be made, for an evangelism that is true to its gospel must be both individual and social. Says the General Conference of the Methodist Episcopal Church: 'In the social crisis now confronting Christianity the urgent need and duty of the church is to develop an evangelism which will recognize the possibility and the imperative necessity of accomplishing the regeneration of communities as well as persons, whose goal shall be the perfection both of society and of the individual.' The more thoroughly evangelism comprehends the dual nature of its task, the more effective will be its work. The clearer it sees its relation to the social order, the stronger will be its appeal to the modern individual. The more it understands the individual and comes to comprehend his social nature, the stronger will be its grip upon the community life."[2]

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[1] Worth M. Tippy, The Church a Community Force, p. 1.

The Mission Study Class. It is not necessary here to state the methods for the organization and conduct of the mission study class, which is now largely recognized as a permanent institution of the church. These suggestions may be found by referring to the technical literature on this subject. Experience has shown that these ages offer the largest opportunity for the organized mission study class. It may be said that where these classes cannot be organized separately, they may be just as successful by utilizing existing groups in the church, such as men's and women's groups, brotherhoods, organized Sunday school classes, and young people's society meetings.

The spiritual possibilities in mission study have nowhere been more clearly stated than by Mr. B. Carter

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[2] Harry F. Ward, Social Evangelism, pp. 5, 6.

Millikin, the educational secretary of the Presbyterian Board of Foreign Missions:

"The aim of mission study is not intellectual interest nor enjoyment, although both result from it. Its aim is to reach men and women, and, above all, young people, and to relate them permanently to the missionary enterprise, thereby directly hastening the coming of the kingdom of God.

"A study of the facts of the missionary enterprise broadens the horizon. Most people, after all, live in a narrow world. In the study of missions the peoples of the world with their great religions, their social systems, their moral standards, their unmet needs, their undeveloped possibilities, pass in review. The mind is fascinated by a consideration of the process by which the principles and the power of Jesus permeate and control human life and relations. The student becomes first interested and then enlisted to prayer, and to work for the acceleration of this process. Does he not thus enter a larger and a richer life?

"Through a study of the facts of the missionary enterprise the student is brought into association with its heroes and heroines—men and women of God who have wrought, or are now working right valiantly because they have given themselves with utter abandon into his hand to be used for the uplift of their fellow men. Association with persons who are great and good and consecrated tends to develop like character in the student.

"A study of the facts of the missionary enterprise furnishes an effective means of meeting the challenge which the present war is presenting to the church. In these facts we find evidence that the power of Jesus, if accepted, can and will transform human life. Out of such a study comes a mighty conviction that the one solution of the world-old problems of human relationships lies in the principles and the power of our Lord Jesus Christ.

"A study of the motives and the aims of the missionary enterprise sends the student to the Bible with a new key which unlocks many treasures. Thus his own life is enriched. Such a study, if pursued, leads people to define for themselves the essentials of Christianity. The Christian faith is seen in truer proportions and assumes new meaning when studied with a sincere desire to discover how it may be presented to those of other races and religions, to whom, if accepted, it will mean enlargement of life. The living Christ will become to the student of the missionary enterprise more and more the center and the dynamic of Christianity, and increasingly the object of his best love and devotion.

"A study of the needs of the world as revealed and met by the missionary enterprise will develop sympathy and a sense of world brotherhood. If that is all—a sentiment or emotion—it will be of little value. It should lead to new and vastly more aggressive and efficient Christian service. The spiritual development which comes through such service is one of the spiritual possibilities in mission study.

"Finally, there are two results of mission study which have been observed time and again, and which show clearly its great possibilities under the leadership of the Spirit of God:

"1. It brings the student into truer and closer relationship with God in Christ and with his fellow men—his brethren.

"2. It releases power in the form of gifts and prayers, personal service and life consecration, which are the means God uses to win the world to himself.

"Spiritual results require spiritual power for their production. So in mission study dependence cannot be placed upon the excellence of the materials, or of the methods used, the personality or the preparation of the leader, the efforts of the class members, or the atmosphere of good fellowship. All of these are of great importance, and cannot be too carefully developed or conserved. Dependence, however, can safely be placed only upon the direct activity of the Spirit of God. Hence the importance of prayer in the preparation of the leader, that he may be made sensitive to the leading of the Spirit, and so a fit tool in the hand of the Master Workman; of prayer in the class sessions, that all may be conscious of and open to the leadership of the Spirit of God; of a spiritual motive dominating all the work."

Service a Principle of Conduct. Young people of this age have centered their interests largely in their organized social life out of which they endeavor to formulate principles of conduct, a sort of simple philosophy of life. The mystical side of religion, with its attendant introspection, and the lure of the ideal in imagination, now clashes with the brick and mortar of city streets and the dust of the countryside. Doubts arise, and the religious heritage of the past may be swept away. Said a delegate at a missionary summer conference several years ago, "Do you think that a young woman who does not believe in God ought to teach a Sunday school class?" The son of a leader in Christian work said last summer, "All that rot about Jonah and the whale!" And, another, a student of law, "I'm going to cut the church; it isn't on its job." None of these and similar expressions are signs of innate depravity, but, rather, are the growing pains of a philosophy of life and conduct. Because religion attempts to influence conduct, the authority of religion is the first to be questioned. The author's experience with the doubts of young people suggests three ways of meeting them, or, rather, one way of three approaches. The teacher or leader to whom the doubt has been confided should himself be open-minded and show no signs of dogmatism. I have seen young people driven further from God, the church, and home by a reply such as, "Now, son, my grandfather thought so and so, my father after him believed the same, and the Bible clearly proves that both were right. There's nothing else to be said." On the other hand, the open mind wins confidence and supports loyalty. "Well, my son, that is a big question. It often bothered me. I'm not sure that it is settled yet. Men are learning all the time. Did you ever think so and so?"—suggesting some other bigger and related problems. A second-year college student once came to me greatly disturbed and said, that one of his professors was teaching things that were not in accordance with what he was taught, and he was not sure that he believed the things he once did. My reply was "Good! You certainly do not want to believe everything you did when you were in high school?" Confidently he said, "There, I just knew you would say that!" Then, we sat down and had a long talk, nothing extraordinary, only eager questions about the big things of life. He is now on the mission field, a devoted teacher of the Christian religion.

Then, some doubting young people may be held steady by opening up other unexplored regions of thought and experience, especially if they are serious and inquiring students. This is only another phase of open-mindedness, or "We are never too old to learn."

The church's responsibility for the religious training of young men and young women will not be met until each individual person is related to some form of Christian work which involves more or less personal responsibility and initiative. Definite decisions for lifework will probably be made during this period, although the inclinations and first thoughts will probably have been started some years before. The so-called avocations are now begun, and the great principles of Christian stewardship should now be applied in a practical way to the beginning of the work of life.

It is in social service, however, where young men and young women will have the largest opportunity to become identified with the work of the kingdom of God. In order to make such service social, the young men and young women should be organized into groups or societies. This is the age of greatest interest in the young people's societies, like the Christian Endeavor, the Epworth League, the Baptist Young People's Union, and the Luther League. It is also the group to which the Christian Associations most largely appeal.

The great Philathea, Baraca, and other organized Bible classes in the Sunday school may become mighty forces for righteousness if rightly guided into channels of Christian service.

1. First, there should be social study.

Service to be successful must be intelligent. To be intelligent it must be based upon a knowledge of accepted principles and methods.

Many young people who cannot be induced to join a study class may yet be enlisted in a reading course, especially if those who are reading the books in the course are gathered together occasionally for a social hour and for discussion. Every group should have its own social service library, so that the books may be passed around freely. There are books which cannot fail to catch and hold the interest of young people, because they deal with typical American conditions from an intimate, personal standpoint.

Another popular form of education which can be made use of is the open forum for the presentation of community issues. At this meeting representatives of various groups in the community may be heard at first hand, and the form of communication by question and answer may be used to establish a closer sympathy between speaker and audience.

2. Social study may be extended to the community.

Any program of social service for the individual or the group must be based upon the needs of the local community. Therefore, these must be discovered. The only way to discover them is to make a study of local conditions which will outline the field of needed activity.

Before any work is attempted the group must know also what agencies are already at work to meet the needs of the community, and how they are doing it, in order that their efforts may not duplicate the work of other societies, but supplement it. A chart can be made and placed on the wall of the church, showing the agencies which will help in caring for poverty, sickness, or delinquency, or in meeting any civic or social emergency.

It is not advisable, or even possible, for a young people's society to make a thorough study of the whole community, especially in the large centers. In a community of ten thousand or fewer, however, it may be possible to get a good general view of conditions; but even in this case the effort should be confined to the things in which young people are naturally interested. This will limit the study and activity, and concentrate the effort on a few things. Any society may well limit itself to discovering and improving the conditions of life for the young people of the community. This will include conditions of social life and recreation, conditions of education, conditions of health and housing, and of occupation.

The following schedule of questions will give assistance to any group of young men and young women in studying their own community:

WHAT YOUNG MEN AND YOUNG WOMEN SHOULD KNOW ABOUT THEIR OWN COMMUNITY

Poverty and Delinquency:

What charitable agencies exist? Their general efficiency? Any cooperation between them?

Approximate amount spent for relief in one year, and number of cases helped?

What relief work is done by churches? Is there cooperation between the different departments of the individual church? With other churches? With other charitable agencies?

What city, county, or State provision for relief of poverty or sickness is there in the community? Does anybody inspect these institutions for efficiency?

Social Life and Recreation:

What organized recreation is provided? In schools, churches, Young Men's Christian Association, etc.

What amusements are operated for private profit? General character? Any that are flagrantly vicious? Any that can be unqualifiedly commended?

What educational facilities are there for young people who wish to continue their education while working? Night schools? Special classes in the Young Men's Christian Association and Young Women's Christian Association? Lecture courses? Are these facilities efficient?

Health and Housing:

Death rate? Infant mortality? Compared with neighboring communities?

Does the health department control contagious diseases? Does it educate the community to measures of prevention?

Is any part of the town living in unsanitary or congested houses?

What laws are there relating to such conditions, and how are they enforced?

Labor:

How many young people over sixteen are wage-earners in the community? Where do they work? How many work more than ten hours? More than nine hours? Eight hours? How many on Sunday? How many girls are working nights?

What are the wages of the lowest-paid group? Young men? Young women? Is there a minimum-wage law in the State, and is it enforced? Average wage in the various industries in the community? How does it compare with the cost of living in that place?

What are the conditions of health in the community's industries? What labor laws in the State? Do they protect the worker, and to what extent? Is there a system of factory inspection, and is it enforced?

What is done to help young people find employment?

Government:

What form of government? Who are the officers? What are their functions, and what power have they? What are the forces that really control?

3. A good way to begin is for a committee to make a general study of the community according to this schedule, modifying the schedule to fit local needs, and striking out such questions as are not applicable. This information should then be classified and worked up in the form of charts, so that it may be presented to the whole group in graphic fashion. The stereopticon can be used to good advantage in this part of the work.

From this general study the members may select that particular condition which appears to call most urgently for action. When this has been done a more detailed study of that condition should be made before anything is done to meet the need.

In the case of city groups the district should be defined, and other young people's groups should, if possible, be enlisted in the effort.

4. Social service should be made constructive.

Relief Work. The practical work of the group cannot be called social service until it becomes constructive and preventive as well as palliative. Social service is not content to relieve without at the same time investigating the causes of distress, and seeking to remove them.

The very first principle of relief work is cooperation, cooperation within the church itself, seeing that one organization does not duplicate the work of another; cooperation with other churches of the same denomination and of other denominations, and cooperation with agencies outside the church, especially with organized charities of the community.

The second principle is quite as important: there should be continuity of service. Spasmodic help will not only do little good but may work harm. Whatever work may be selected, it should not be dropped until it has been carried through to completion, and there is no further need of it. It is much better to select a permanent problem, and give attention to that, than to attempt many different pieces of work, doing only a little of each. For instance, if help is given to a family, it should be helped continuously until the members are able to care for themselves; not receive a basket at Thanksgiving or Christmas time and then be left to itself the remainder of the year.

Nearly every group has among its members one or more young women who are able to give a good deal of time to visitation and other relief work. These should be trained as friendly visitors in the community, so that their service may be guided and directed in such a way as will make it doubly valuable. The local charity organization will accept such volunteer help, and give the desired training.

Work for the Sick. Where there is a hospital in the community many small services may be performed for the patients, especially for those in the free wards. Religious services may be held. Reading matter may be provided, and some one may be assigned to read aloud a certain amount of time each week. Letters may be written; often in the convalescent wards a program of music and readings will be appreciated. Many young people's societies are doing excellent work along these lines through their hospital department.

If there are dispensaries, social service work may be carried on by a system of following up the patients to see that the physician's orders are carried out, and that the patients are provided with the means of procuring what is prescribed, and to improve the home conditions so that further illness may be prevented.

Rural societies may provide fruit and flowers for the sick in the city by cooperating with the city societies. Work for the sick must not end with relief. It must be extended until it leads also to the prevention of illness and to the persistent advocating of public-health measures. The local health department will be glad of volunteer help in spreading knowledge concerning its plans for sanitation and the proper care of disease, in reporting violations of health laws, in distributing literature dealing with public health, in its effort to eliminate improper housing conditions, and in the effort to enforce the health laws of the community.

Aiding the Prisoner. Christian young people's societies have been organized in the prisons and penitentiaries in more than a score of States, and are doing most efficient service. In other places stated religious services are held. Reading matter may be distributed in the jails; and, if this service is attempted, it should be systematic and continuous. And such reading matter should be fresh and interesting. Out-of-date church papers will not interest the people usually found in jails.

Find out whether the prisoners have employment. If not, insist that something be given them to do for a reasonable number of hours six days in the week. Interest the judges and officers of the law in helping to secure modern equipment and modern methods of handling prisoners. Cooperate with organizations that care for the prisoners after they are discharged. The nature of this work is such that only the exceptional young people rather than the average should engage in it, and then only with the help of experienced leaders.

5. There is a large amount of socializing work to be done in the social departments or committees of all young people's groups. In every community there are many young people who are not touched or brought into contact in any way with the young people in the church.

Take, for instance, the increasing number of young men and young women in the cities who are away from home, without the restraints of their former environment, and without proper social life in their new surroundings. Practical help may take the form of finding proper boarding places and securing invitations for these homeless ones to Christian homes to spend Sunday, so that they may have a touch of family life. The social hour after church, and the fireside social Sunday afternoon from four to six in the church parlors at which light refreshments are served, have been used as a weapon against the loneliness and dangers of that hour.

Then there are the immigrant young men and women. If America is to care for the new peoples who are drawn hither in such numbers by the promise of greater liberty, it will be only as the American young people, and especially those of the churches, see in these groups an opportunity for splendid service. Suspicion and prejudice toward those from another land will never be disarmed until the young people meet face to face and find out for themselves the essential unity of the human race.

Classes in English and civics afford a good opportunity for getting acquainted. There are now a number of books designed for the purpose of teaching foreigners in simple, untechnical fashion, so that any ordinarily well-educated young American may successfully lead such a class.

The national social, in which the various groups of foreigners furnish the entertainment by appearing in native costumes, and giving exhibitions of the manners and customs of their own countries, is another excellent means of getting acquainted. In the cities where these foreign groups have their own editors, singers, and other leaders these will usually gladly aid in an enterprise of this kind. Devise your own methods for extending the circle of friendship outside the church group. The essential thing is to come into vital contact with the young people of other nationalities in the community, for this will open the way to larger forms of service to the immigrant group.

6. Young men and young women in city and country

may work together in planning fresh-air and summer vacation work. The district may be organized, and a list of the farmhouses secured where young people from the city will be taken for short periods at moderate rates. The city group may furnish the names of young people who would be benefited by a vacation on a farm, but who cannot afford summer resort prices.

Another plan which can be worked to advantage is for the rural groups to organize summer camps by furnishing the place and the equipment for the camp. The city group may pay for the running expenses by appointing a club to handle this part of it, making the rates cover the operating expenses of the venture. The good accomplished does not stop with the individuals benefited; it will establish as well a working acquaintanceship between city and rural societies, which is sure to result in further successful ventures together.

Organized recreation by means of these and other methods is taking an increasingly large place in the work of the Christian Church. But as the church continues to develop plans for the recreation of its own members and of as many others as it can reach, it will discover that the combined efforts of all the young people, and of all the older people even, cannot reach all the individuals in the community. There will be groups, especially in the larger centers, that remain untouched.

How is the church to help here? It will first reveal the need of community recreation, by lectures, by pictures, by charts, by contact with conditions; and then it will work for the broader program of community recreation by means of public parks, playgrounds, and social centers, all properly supervised and directed, in the meantime doing its full share of the work of supplying wholesome fun for as many of the community as it can reach.

No group of Christian young men and young women will be content to provide wholesome amusement without the effort to prevent improper types. And the prevention of improper recreation will lead to the battle against organized vice, for the two are inseparable. Most of the public dance halls, the amusement parks, and the excursion steamers are recruiting stations for the dealers in commercialized vice.

The first step in prevention is to understand that a segregated district in any community is unnecessary, that it remains only because of the consent of the community. It cannot be too emphatically stated that segregation as a policy is no longer considered necessary, or even sound. This stand is taken not only by the religious forces, but by social workers and progressive thinkers the country over. This distinctly new attitude is the result of the scientific investigations made within the last few years by specially selected commissions in various parts of the country.

If there is a segregated district in your community, why should it continue to exist? If it continues, it means assuredly that some girls and boys must be sacrificed. The young people of the community should be interested to see that no girls are drawn into that life.

The second step is education in personal standards. Commercialized vice can be rooted out as soon as the community wills. But the only way in which the social evil will be eradicated entirely will be by the recognition of the single standard of morality. The influence of Christian young people should be thrown on the side of the single standard and everything that makes for it.

The group will lend its influence in the suppression of songs, pictures, and literature that may be suggestive, and will avoid in every way anything that may tend toward depraved thoughts. Conscientious young women will avoid extreme fashions in dress, which are usually not only lacking in modesty and utility, but inartistic as well.

Notices should be placed in the public buildings of the community directing young people going into the city to apply for information and direction only to officials in uniform. Churches in the smaller towns and cities may see that their members who are moving into larger centers are put in touch with the city churches.

7. The modern church has started on the task of making industry Christian. The young people of the churches will find their share of this task in endeavoring to improve the conditions under which young people are now working. The most pressing need is for legislation concerning the hours of work, and the creation of minimum wage boards. If there are no such laws, work for them. Whether the effort shall be for an eight, nine, or ten-hour law will depend upon what is for the best interests of the industrial group, and of the community and State as a whole.

Find out where and under what conditions the young people of your community are working—in factories, stores, laundries, telephone exchanges. It is frequently possible by arousing sentiment in a community to secure the immediate improvement of conditions by bringing local influence and pressure to bear on employers without waiting for the slow process of legislation. If satisfactory laws already exist, help to get them enforced.

8. When a group of Christian young people set out earnestly to improve community conditions, whether it be in recreation, industry, or health, it will not go very far before it will find that it must work through government. They will learn that real citizenship entails a larger responsibility than going to the polls occasionally and casting a vote. The presentation in the church of subjects that will enlighten the young people concerning the local government and its management will, therefore, be of more than passing value.

The church should provide for the public discussion of all measures which touch the community welfare, and especially measures concerning the lives of young people.

In a democracy citizenship should be so prized that the right to vote would carry with it a seriousness of purpose to be informed, and to be clear in judgment on matters affecting the commonwealth. This sense of values in citizenship is just what religion can bring to the members of the state. The separation of church and state as institutions does not necessarily mean that service to the commonwealth, the highest form of patriotism, is not essentially religious.

Next to Americanizing the man of foreign speech, there is no larger opportunity before Christian leaders and teachers than the Americanizing of our own young men and young women who are approaching citizenship, and educating them in Christian patriotism. To this end educational classes should be established in each local church composed of all the young men and young women who are about to attain their legal majority, and either through textbooks or by informal lectures and discussions they should be led to appreciate the high values of citizenship, especially its rights and duties in a democracy.

A prelegislation institute has been worked with success. This institute consists of a full discussion of all the important measures which are to come up at the pending session of the State Legislature, by prominent men and women who are qualified to speak on the proposed legislation.

Every young people's society and Sunday school class should have on the wall of its meeting place a directory of public servants—senators, representatives (both State and national), aldermen, county commissioners, members of the school board, and others. Then, when it is desired to bring the influence of the members to bear on officials who have certain measures under consideration, the names and addresses will be easily accessible to all.

9. Finally, all Christian young men and young women should come to see that anything they may be able to do is only a small part of a mighty movement, which is only in its initial stage in the churches, and in the whole of modern life. This movement is arousing the religious passion for service and applying that impulse to the redemption and construction of society.

It is evangelizing the whole life of humanity, and there is need for every Christian to consecrate himself to this great task of Christianizing the social order.

Marriage and Home-making. The church's relation to these significant life events is varied and vital. The church has always sanctified the marriage ceremony, baptized the children, comforted the sick, brought sunshine to shut-ins, and has taken a hand in the reestablishment of many broken hearths. There never was a time when the church recognized more clearly than now the fundamental place of the home in the religious nurture of children. But the foundation of the home upon love and marriage, its maintenance as a Christian institution and as a source-station for service, the ideals which make a house more than a place in which to eat and sleep—the home from this point of view becomes a missionary center of prime importance. Every such home built around the family as a fundamental social unit is a living example of righteousness, justice, cooperation, and service. It thus becomes an evangelizing force of compelling power for the upbuilding of the kingdom of God.

Many Christian men and women of the generation just passing were so trained in young people's societies when they were of this age as to regard the index of Christian living to be the ability to speak and pray in a religious meeting, and faithful attendance upon the "means of grace." The church's emphasis was so largely in this direction that the Christian life it proclaimed and taught broke down in the changing and perplexing social problems of an industrial age. The church's opportunity now is to make its Christian ideals effective in normal living. Certainly, courtship, marriage, and home-making are still to be considered as normal events in human life. Whether by educational classes, informal lectures, or by personal conversation, the battle for the Christian home must be written into the program of every local church that cares about its commission from Christ, and its own influence in society.

Thus, for a statesmanlike program of religious training, this period comes next in importance to middle adolescence. To sum up: it is the time for definite commitment to Christian service as a lifework; the principles of the stewardship of life bear vitally on the increase of financial responsibility; constructive social service is now zealously undertaken; education in world outlook is necessary; homes are being established for weal or for woe; and the serious functions of citizenship are being assumed for the first time.

FOR DISCUSSION

1. How would you meet the argument that there is no time in the weekly program of your church for the suggestions in this chapter?

2. Secure the proposals for mission study from your Mission Boards, and suggest a plan by which they may be adopted and carried out for all the young men and young women in the church.

3. What agencies in your community are showing concern over the first vote of your young men and young women?

4. Suppose a young man should say, "It is of no business to the church how I vote"?

5. How differently may the phrase "how I vote" be construed?

6. What has the State done to regulate marriage and the establishment of a home?

7. Of what importance is marriage and home-making among the Christians in Africa? in India? in China?

8. What is the divorce rate in your community or State? Who is responsible for it?

9. Is there any lessening of responsibility for "church work" on the part of your young people after they are married and have their own homes? Why?

10. Is there a Parents' Association in your church? What is its purpose and program?

11. Has your church ever made a survey of your community and worked out a program of service based upon it? Why not?

12. What unchristian aspects of your community life affect the home?

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CHAPTER XVI

THE MISSIONARY EDUCATION OF ADULT MEN AND WOMEN

When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things.—*Paul.*

CHAPTER XVI

THE MISSIONARY EDUCATION OF ADULT MEN AND WOMEN

The Significance of Adult Life. In order to understand the significance of adult life one does not need to explain all of its various aspects, or enter into all the deviating paths of men and women. Adult life takes its chief significance from the fact that it is mature. From the biological point of view, this means that the human organism may perform those functions which constitute the reason for their being what they are. Adult life is mature conscious living. Men and women may contemplate with joy and satisfaction childhood's innocent state, with all of its simplicity of love, hope, and confidence, but there is no period of life which means as much as that in which the real work of life is being seriously undertaken. The glories of old age in a life nobly lived may rival those of all other years.

Adult life may be further characterized as the period of constructive work. The day is not far distant when students of psychology will discover well-marked periods of development in adult life just as they are now recognized in childhood. We may come to understand more clearly certain characteristics, interests, and needs for the different periods of life which are allotted to man after twenty-five. For the present, however, we must consider as a whole the period of life immediately following adolescence, in which, for most men and women, the work of life must be done, and their contribution to the world's work must be made.

A growing interest in that which is practical is a part of the adult psychology. The child is easily led away into the realms of imagination; so is the adolescent. The college student cares more about interesting subjects of study than he does about practical subjects. But the adult is practical. He may be fond of fairy stories, but he keeps them for recreation, and he does not come to religious study in the mood of recreation.

The habits of healthy adult life have so accustomed people to look for applications to conduct that they do not have the highest respect for information which issues in nothing practical. They have more respect for learning when its possessor has got a college professorship by it than when he is an individual of academic leisure. The same thing is true in religion. The American Christian is a pragmatist. His lessons in religion must be made practical if he is to respect them.

Furthermore, the adult mind has formed its habits of application. The teacher of youth of all grades, even to the college, must spend a certain portion of his energy in urging his pupils to do what is worth while. The adult teacher need not do this. In general, if you can show that missions are worth support, you need not give much time to the thesis that they should be supported. Here lies one of the great differences between the mental attitudes of the East and the West. The missionary in the Orient is often surprised at the ready assent won by his propositions, coupled with the complete indifference to their application in life. That attitude seems childish to him. So it is, from our point of view.

The Aims in Missionary Education. These aspects of the significance of adult life determine the aims for the missionary education of adults. These aims may best be defined from three points of view: (1) from that of the individual; (2) of the church, and (3) of organized society. Briefly stated, the aims from the point of view of the individual are practical instruction, intelligent adjustment, and effective action. The first essential for efficient Christian citizenship is a practical grasp of the vital principles inherited from the great religious and social teachers of the race, and illustrated by their life and experience. This involves, first of all, a study of the Bible with the aim of presenting to the individual a working knowledge of its important teachings, and the ability to interpret them simply and directly into the language of modern life. Furthermore, the ultimate result should be to enable the adult to think through our economic, political, and social problems in the light of the teachings of the Bible. It should also make the principles set forth in the Bible, and illustrated by the superb achievements of the later heroes of the faith, his constant inspiration and guide in his periods of doubt and trouble as well as in his hour of success and achievement.

To make these principles practically applicable, the individual must be familiar with his economic, political, and social environment. Heretofore this has been one of the great lacks in our modern system of adult religious education. In this respect we have failed to follow the example of Israel's great teachers, the prophets and sages, and, above all, that of the great Teacher of Nazareth, who were intimately acquainted with the conditions and problems of their day. Unquestionably, the most important elements that entered into the call and training of such prophets as Amos and Isaiah was their knowledge of the political and social problems and of the perils that confronted their nation. Indeed, it is that knowledge of actual needs that constitutes the most important element in the call of a prophet of any age; and what we preeminently need to-day are men and women inspired with the old, heroic, prophetic spirit. It is safe to say that the average adult Christian fails to find his true life and discharge his larger obligations to society primarily because he has little or no definite knowledge of the task and the responsibilities entailed by his immediate political and social environment.

Furthermore, the aim in adult study should be to consider the great economic, social, and moral principles contained in the Bible, and the extra-biblical records of the spiritual heritage of the race, not apart from, but in closest conjunction with, the present conditions and needs of the individual and of society. Each side of this study will illumine the other, for the great teachers of the Bible taught amidst conditions strikingly similar to those which exist to-day, and the records of their teachings can be truly interpreted only in the light of their modern equivalents.

The ultimate aim of all adult study is action. The Great Teacher of men never appealed to the reason or the emotions of his hearers without also seeking to arouse their will and to direct them into certain definite lines of service. Indeed, we are beginning to see clearly that the only way to serve God is through the service of our fellow men. The principle that is transforming the aims and methods of our modern religious educational system is that there is no well-defined impression without expression. Mere instruction in the historic facts and assent to the doctrines of the church do not necessarily mean that the individual is in any sense religious. Unless this knowledge and belief lead to appropriate action it were better that the seed had never been sown. Moreover, we are beginning to realize in the light of psychology and practical experience that one of the most effective ways by which the individual may become truly religious is by doing those acts which are in themselves religious. In other words, religion, like muscle and the intellect, develops only with exercise. The final objective, therefore, in all adult missionary education is to so train the individual that he may efficiently function. In meeting the obligations and in improving the opportunities presented by his environment he will find his highest joy and development. If we were to add another beatitude to those which Jesus has given us, it would be, "Blessed are they who function, for theirs is the fullness of life." A clear appreciation of the importance of this objective is also essential to the most effective study both of the Bible and of modern economic, political, and social conditions.

The aims of adult religious education from the point of view of the church are threefold: (1) to train broad, enthusiastic, and efficient Christians, able to interpret their mission in its largest aspect, and to realize it in fullest measure; (2) through this individual leadership, to enable the church to meet its obligation to society; (3) to enable it to realize in society as it exists to-day the principles and the ideals of its Founder, and in so doing to find that larger, truer life which is its right and duty.

Regarded from the point of view of society, the aim of adult class work is to enlist, train, and organize the best intentioned and most dependable citizens in our commonwealth, so that their individual and combined influence and activity may become the powerful factor that they should be in solving the fundamental economic, political, and social problems of to-day. That the Christian men and women of our nation are not doing what they can and should to deliver it from perils which threaten is one of the most tragic facts in the present situation. The great majority of them have not yet fully grasped these problems—much less begun to grapple with them directly and effectively. Frequently the most active leaders in our civic and social movements are outside the pale of the church. One of the great assets of the political boss or unscrupulous politician is the ignorance or apathy of the Christian men and women in his city or ward. And yet it is undoubtedly true that the men and women fired by a genuine religious zeal should be the most faithful and efficient workers in every form of political, civic, and social service. History and experience are proving that it is only citizenship inspired by true religion and guided by practical scientific methods that can and will solve our most insistent local and national problems.

"Men and Missions" and "Women and Missions." These two phrases in missionary thought lead us to inquire whether or not there are fundamental reasons for the separation of adult Christian activity into separate divisions based upon the differences of the two sexes. The phrases, of course, are more than phrases. They represent different aims, methods, material, and sometimes different ideals of Christian work.

In a conference on Adult Religious Education, held in New York city at Union Theological Seminary on April 16 and 17, 1912, under the auspices of the Missionary Education Movement, this question was thoroughly discussed by a number of leading psychologists and educational specialists. It would be difficult to sum up all of the arguments presented in the papers and discussions at the session which considered the differences between the minds of the two sexes in adult life. It would be fair, however, to offer the following three points as arising out of the discussions:

(1) There are no essential differences between the minds of men and women. In the processes of thought, in imagination, in memory, in spiritual insight and acumen, the differences are not perceptible enough to construct two different philosophies of life and to proceed to two different systems of activity.

(2) As a product of years of social and economic influences, there have arisen the so-called "interests" of men and "interests" of women. It is upon these

interests that the activities of men are divided from those of women in adult life. This is reflected in the work of the missionary enterprise. For many years women have taken upon themselves the burden of the problems arising out of the conditions of women and children in the world. The founding and building up of the home, the rearing of children, the education of girls and women, and the employment of women in the more specific forms of Christian work have been the "interests" which the women of the Christian Church have taken unto themselves. On the other hand, it has been said that a man will give largely of his means and personal service if he can be reached through the "interests" of men. The national and commercial aspects of missions appeal to them. Achievement, transformation, and growth in the large attract men of affairs. Laymen's Missionary Movements have sprung up in the endeavor to bring the work of Christian missions up to the level of masculine interests. It is true that to-day the missionary's appeal is more effective when it recognizes these different interests. To an extent they must still be utilized in the work of missionary education.

(3) In the above mentioned conference, however, Dr. Naomi Norsworthy, late professor of educational psychology in Teachers College, New York city, said that the present problem before the Christian Church is not the question of appeal to these interests of men and women, but whether or not the leaders of the church desire to perpetuate them. In an endeavor to interpret the spread of the present feminist movement throughout the world looking toward the emancipa-

tion of women, Dr. Norsworthy propounded the above question.

Will there not come a time, or has it not already come, when it will be possible to appeal to men on account of their vital interest in the condition of women and children throughout the world, the spread of the principles of eugenics, the training and education of girls, the establishing of good homes, and of the entering of women into business and government? Might it not also be desirable and is it not now possible to appeal to women for the support of Christian missions on the basis of its products in government and commerce?

A Problem of Organization. The fact that adult life is the period of constructive work, together with the complexity of modern society, make it necessary that the world's work be done through organization. Government, commerce, education, and religious work must all be highly organized to be effective. The church's first task, therefore, in solving the religious problems for which the present generation of adult Christians is responsible, is the organization for effective work of all the members of the local churches, and of the churches themselves into larger groups. It may be said that the churches are already overorganized, both locally and in their respective district groupings. It is true that there is much organization and little functioning. There is no virtue for adults in this complex and busy day in the maintenance of organizations and committees just for the sake of maintaining them, a principle which, if understood, might eliminate from our overorganized parishes some of the nonessential groupings.

The conclusion of the report of the Committee on the Home Base to the World Missionary Conference in Edinburgh is a challenge to such organized and united effort. "The church is exerting a commanding influence over the life and activities of Christian alliance. The resources at its disposal, material and mental and spiritual, if properly consecrated and directed, are ample for the speedy completion of the evangelization of the entire world. It is the task and privilege of the leaders in the church and the officers and supporters of the missionary societies so to call out and direct these forces that this generation shall not pass until the most remote human soul shall have the opportunity to know Jesus Christ as her personal Redeemer and Lord."[1]

The Habits and Tendencies of Mature Minds. The adult mind, unlike that of the child's, has acquired habits of thought and action. These habits and tendencies, which are the product of the years of development in childhood and adolescence, constitute the assets and limitations of adult life. Some of them have resulted from educational advantages in school and in travel, from the varying economic and social experiences of life, and from residing for a long period in the city or in the country. The influence of foreign parentage and the foreign community must also be taken into account. These habits of mind determine the character of appeals for personal service and support, the methods of organization, the conduct of meetings, and the efficiency with which the work is done.

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[1] Report of the World Missionary Conference, vol. vi, p. 284.

The Adaptation of Methods. The methods of education and service must be adapted to the complex social life of the adult. There is just as much danger of carrying into adult life some of the methods which are familiarly attached to work with children and youth as there is in juvenilizing adult material and methods for children. Conventions, banquets, investigating commissions, responsible committee organization, personal work, and similar methods are possible only in adult life. The mission study class, so popular among young people, who have a strong desire and ability to assemble in informal meetings, becomes for adult men an informal discussion around the luncheon table, in the midst of business hours, or hasty reading on the train or occasional snatches of conversation with friends. On the other hand, the women in their missionary societies diffuse missionary intelligence at the monthly meetings, held in the afternoon, where tea is served, and where sometimes one woman reads and talks while the rest sew or do embroidery or knitting.

"No difference between the youth and the adult is so great or has such far-reaching effects as the difference made by the relations in life. Self-support; the relation to necessary labor, whether in the home or outside; the obligations to varying groups of friends and to the social community; the recognition of social, civic, and church duties all make radical differences in the adult point of view. Obligations to husband or wife and children are of the same nature, but more intimate and more pressing, and so more weighty in their consequences. All these affect the attitude toward life so deeply that adult teaching must take them into careful account. The first thing is to find, so far as may be, what is the attitude of the class in these matters. The class stands in the following relations: employment, home, relatives, friends and acquaintances, civic and political, church. Make it your business as teacher to learn in a general way how the members of your class stand in these relations."[2]

Adult activity is directed toward some recognized definite end or purpose. Purposive activity is one of the goals of human development, and is the last step toward self-realization. "At first all special direction must come from without, from teachers, parents, and friends, but the goal to be reached is *self-direction;* for this, the growth in self-consciousness, constantly prepares the way."[3]

It is a truth like this which gives the work of missions such a significant place in adult Christian life. The point to note here for missionary education is the tendency for adults to organize themselves when aroused by the presentation of a well-defined end or purpose. Men and women like to be approached with definite "propositions" for both giving and for personal service. In local churches this principle is now largely recognized by the use of Special Gifts, the Station Plan and the World Parish, and by making certain churches responsible for definite pieces of local community service. Missions, as we have been thinking of it in its broader aspects, is Christianity at work in the world. It has a definite goal, the realization of which should enlist all Christians everywhere. There is no greater need to-day than the fresh statement of the goal of Christian living, its presentation to all Christians, and the enlistment of everyone in a simultaneous and cooperative effort to Christianize the world. Such statements must of necessity change from time to time as the world enters new stages of development.

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[2] Irving Wood, Adult Class Study, p. 13.

[3] L. H. Jones, Education after Growth, p. 165.

Spiritual Forces Dominant. The task will yield itself to the dominance of spiritual forces. "No lesson of missionary experience has been more fully, impressively, and convincingly taught than that apart from the divine working all else is inadequate. The hope and guarantee of carrying the gospel to all the non-Christian world do not rest principally on external favoring advantages which Christianity may possess in certain fields; nor upon the character and progress of the civilization of Christian countries; nor upon the number, strength, experience, and administrative ability of the missionary societies; nor upon the variety and adaptability of missionary methods, and the efficiency of missionary machinery; nor upon an army of missionary evangelists, preachers, teachers, doctors, and translators—much as these are needed; nor upon the relation of the money power to the plans of the Kingdom; nor upon aggressive and ably led, forward missionary movements either in the home churches or on the foreign field; but upon the living God dominating, possessing, and using all these factors and influences."[4]

The spiritual life of the adult is renewed through the giving of himself to others in the name of Christ.

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[4] Report of the World Missionary Conference, vol. i, p. 351.

No man lives nearer to God than he who is continually working for his people.

FOR DISCUSSION

1. What is the program of work in your own local church as it has been presented to you?
2. What are the objectives of the different organizations of adults in your church?
3. Are your Adult Bible Classes organized? What have they accomplished since their organization? What bearing have their lessons on the missionary policy in this chapter?
4. Are your adults provincial or cosmopolitan in their thinking and attitudes? How do you explain their attitude?
5. What organization comprehends the entire membership of the local church? What is its purpose and what has it accomplished?
6. What organizations in your community should be supported by Christian people because of their purpose and program?
7. Take account of the progress of your church during the last decade. In what terms do you measure it, success or failure, or by what standards will you judge it?
8. What proportion of adults in your local church are praying regularly and definitely for missionary objects? Do the public prayers heard in your church comprehend the whole of the church's missionary task?
9. Is God a factor in the daily lives of your church members? When do they think of him, and when are they conscious of his presence? How far do they be-

lieve that this is God's world, and that all men everywhere are his children and our brothers?

REFERENCES

Adult Class Study. Irving Wood. Every phase of adult class study is treated by this successful teacher of religion. The kinds of subjects which interest adults, the best methods of teaching adult groups, and organization for activity are fully discussed. It points out that variety in the curriculum of the Adult Bible Class is the key to the highest usefulness, and that classes differ as much as individuals, and that no two ought to be treated exactly alike.

The Aims of the Religious Education of Adults. A paper by Charles Foster Kent read at the conference referred to on page 377. This paper and the discussions which followed its reading furnished most of the points of the section on aims.

The Way to Win. Fred B. Fisher. The ideal of this little volume is to discover a worth-while task for every man, so that through the medium of the church his life may express itself in the building of a society where the life that is in Christ is both the motive and the goal. It tells the Christian Church how to direct its vast energies in order to win.

The Call of the World. W. E. Doughty. This little book is just what its title indicates. It presents the appeal of the great world task of Christian missions in terms that compel interest and action.

Efficiency Points. W. E. Doughty. The "points" are four fundamentals of missionary efficiency: the missionary message of the Bible, Christian stewardship, service, and prayer.

The Individual and the Social Gospel. Shailer Mathews. A very concise though comprehensive statement of the Christian task, grouped under four heads; saving the individual, Christianizing the home, Christianizing education, Christianizing the social order.

For God and the People: Prayers of the Social Awakening. Walter Rauschenbusch. These prayers cover a wide range of social and industrial subjects. They are characterized by a deeply devotional spirit, as well as the best thought on matters about which we have not as yet been greatly concerned in our prayer life.

Thy Kingdom Come. A book of Social Prayers for Public and Private Worship. Compiled by Ralph E. Diffendorfer. About fifty prayers from Christian leaders of many lands and races, all expressing the same passion for the application of Christianity to the social problems of the present day.

The Meaning of Prayer. Harry Emerson Fosdick. An attempt to clarify a subject which is puzzling many minds. It endeavors to clear away the difficulties which hamper fellowship with the living God. Each chapter is divided into three sections: "Daily Readings," "Comments for the Week," and "Suggestions for Thought and Discussion." The last chapter on "Unselfishness in Prayer" carries one straight to the heart of intercessory prayer for the coming of the kingdom of God.

The Efficient Layman. Henry F. Cope. The layman's work in the local church and community, an ideal of what the Christian man should be, with many definite suggestions for organizing and directing religious work among men.

Cooperation in Coopersburg. Edmund De S. Brunner. This volume tells hows a Pennsylvania-German community, conservative in the extreme, received a new outlook on life through the leadership of a young city-born pastor. Separated by denominational rivalries, living unto itself, this Pennsylvania village has developed a community interest that is expressing itself through cordial cooperation in the civic, social, moral, and religious life of the town.

The Church at the Center. Warren H. Wilson. Rural surveys for record and exhibit, a country church program, concrete illustrations of socialized country churches, suggestions for rural church buildings, the village church in country leadership, and the community center church as the emblem of federative and religious unity are treated by an acknowledged authority.

The Making of a Country Parish; a Story. Harlow S. Mills. There is no other book on the country church that tells a story like this. It is not a manual of methods but a narrative of the development of The Larger Parish at Benzonia, Michigan, which has been most successful in reaching an entire county. The pastor has also recorded his own enlarging convictions paralleling the growth of his parish.

The Church a Community Force. Worth M. Tippy. A pastor's preconception of what a church ought to be; the social awakening of the church; developing social workers; the church and its charities; a new attitude toward city government; the church a neighborhood center; and the church and public morality—the story of ten years' ministry in one church marks a new path for the church as a social force.

Social Evangelism. Harry F. Ward. What social evangelism is, the imperative need for a social evangel, the place of the individual, new times, new methods, the content of the message, and possible results combine to make a tremendous appeal by a Professor of Boston School of Theology.

Working Women of Japan. Sidney L. Gulick. Out of an experience of twenty-five years as one of Japan's foremost missionaries and educators, Dr. Gulick has presented a reliable account of Japan's working women. The book is a real contribution to sociological study and points out some of the problems of industrial reconstruction.

Church Finance. Frederick A. Agar. This book is not a mere recital of right and wrong methods of church finance, although it is strong from this standpoint. It tabulates the various methods and lack of methods now in vogue, and points out the utter inability of the church to achieve its task by following such plans. Mr. Agar has personally conducted or supervised the financial visitation and reorganization of financial methods in thousands of churches, many of them in churches of other communions than his own. He speaks therefore with authority.

CHAPTER XVII

RELIGIOUS EDUCATION FOR THE NEW DAY

The world is my parish.—*John Wesley.*

My country is the world; my countrymen the inhabitants thereof.—*William Lloyd Garrison.*

For whosoever shall do the will of God, the same is my brother, and sister, and mother.—*Jesus.*

CHAPTER XVII

RELIGIOUS EDUCATION FOR THE NEW DAY

The guns that were fired at Sumter were heard around the world, but not felt. When the cannon thundered in Europe in August, 1914, the whole world suffered. The people of the United States saw themselves suddenly thrust into a world situation which they little realized or scarcely understood. In the school days of most of the present generation the world which was studied was something far away; the strange peoples who inhabited other continents, and, indeed, some of the countries of our own America differing from us in language, color, ways of living, were "foreigners." The great body of our people never came into contact with them, even in the ordinary experiences of life. Only a few traveled, and the literature concerning these peoples was very largely for the libraries. In our colleges and universities little attention was paid to the great movements and enormous changes that were taking place in nearly every nation in the world. Classical history had a high standing in the curriculum, but current events had to break their way into the school program.

The great war in Europe showed to us that the peoples of the world were in closer contact than we had dreamed. Forces had been at work which had knit together people who hitherto had been separated by widely different interests. The steam engine and the telegraph had made possible a new world. The missionary was no small factor in creating this new world situation. He was one of the first world-citizens. Missionaries, missionary secretaries, interested laymen, and ecclesiastical officers of the different churches had traveled the world over. They not only brought information from these foreign peoples to our own country, but they introduced many of these peoples to each other. They began to study the history, the development, and the ambitions of the different races of the world. Some of the first books to show that the peoples of the East were to make a contribution to the religious life of the future were written by missionaries or church leaders from America.

The commercial traders sometimes preceded the missionary, sometimes followed him; sometimes they went hand in hand. Perforce their paths lay in different directions, but the traders also began to form relationships which bound the commercial interests of foreign lands with those of our own and other countries. Like the missionaries they also became world travelers, and returned from strange cities to their own towns and firesides to tell of the wonderful things they had seen and of the interesting people they had met. What is more important, they learned that every trader must make due allowance for the foreigner's point of view and his individual tastes in trying to establish commercial relations with him. It became a matter of course for young men, their wives and families, to move to the great trading cities on the other side of the world, and to establish themselves among peoples hitherto strange to them. Thus, commerce on a world-wide scale was gradually organized.

The consular service like a great spider's web had spread itself over the whole earth. The representatives of nations great and small, through the service of the state, had established contacts and relationships, formed acquaintances and friendships, and laid the foundation of mutual sympathy and understanding. Many other factors have also been at work. Recently educational institutions have contributed their share. The exchange of professorships, visiting lecturers, and now the touch of thousands of foreign students in our own universities, as well as the increasing use of foreign universities by our own young men and young women, have helped to create the world state. The news service has penetrated into every corner of the earth, and through the daily and periodical press, has made the common everyday occurrences of any people to become known to those on the other side of the world. In other words, a world family was being reared, although unrecognized and apparently non-essential to the purposes of individual states.

Our embarrassment in the United States in this crisis has been that we were suddenly thrust into a world-situation, but could bring to it only a provincial mind. Comparatively few of our people have been interested in world events. Even those great international problems which have excited the keenest interest in recent years have not been understood by any large number of people, except perhaps those whose material fortunes have been affected by them. The

Japanese land question, the open door in China, the turmoil in Mexico, the establishment of new relationships with our sister republics in South America, the terrible ravages of Armenian persecution, the Balkan tangle, the rising tide of democracy in India—all these and many others are to the majority of our people merely newspaper and magazine phrases. The Mexican situation has become an important factor in our national politics. All sorts of solutions have been presented to the popular mind, most of them appealing to undeveloped or animal instincts. A solution based upon intelligent understanding and helpfulness has not taken much root in the popular mind. It may be doubted that any considerable number of people have read during the last two years any authoritative book on the present situation in Mexico and the historical forces of which it is a logical development.

This provincialism has prevented the growth of a community spirit, especially in a cosmopolitan population, and it has retarded if not rendered impossible the assimilation of foreign peoples into our national life. There are still many American communities where the appearance of a North American Indian in native costume would excite the curiosity of thousands, and would lead to embarrassing if not offensive interrogations. We know little or nothing about the foreign peoples living among us. New Americans, not having had the advantages of an education in the English language, and being compelled to converse in their native tongue, are looked upon as inferior folk. At least many of us have gotten no further than to believe that a foreigner may soon learn English if you will only yell at him, and if after yelling at him the first time he does not understand you, then you yell at him the second time, only a little louder. The provincial minds of many Americans cannot comprehend and reverence the personality of our recent immigrants, especially those who represent ancient races of culture and power.

In the new world-situation which is upon us one of our biggest educational tasks is to transform this more or less provincial people into world-citizens. Toward this enormous task every educational agency in every community should lend its hearty support, and readjust its aims and methods so as to accomplish as speedily as possible this much needed readjustment. If no other appeal moves our people in this direction, self-interest and self-preservation should compel us to give it consideration. Our young people particularly will have to live and do their work in a day for which they will be ill-fitted unless they are rapidly introduced to the great movements that are surging through the world, and unless there are pointed out to them, with the greatest possible intelligence, the bearings of these movements upon our own national life, and our relations to the other peoples of the world.

The foreign students enrolled in our colleges, universities, and technical schools ought to challenge every young man and every young woman to establish friendly relationships with them. Chinese, Japanese, Hindus, Africans, Latin-Americans, and others are no longer myths. Their brightest young men and women are sitting side by side with our own young people in the classroom, in the laboratory, and at the workbench. We should be concerned that they rightly understand our American ideals, and also have a free chance to render their contribution to the interpretation of life. Our place of leadership in world affairs of to-morrow will not depend on where we were born, or who our parents are, or how much money we have, or whether or not we own an automobile, but solely on whether we have the attitude of mind, the point of view, and the breadth and depth of intelligence sufficient to cope with the world problems as they arise. It is a common observation that foreign students now in our colleges and universities are securing the scholarships, and are being appointed to places of power and influence in recognition of their inherent worth and the catholicity of their interests. Here is a challenge which our youth cannot lightly set aside.

There is, of course, the larger appeal of being adequately prepared for much-needed world service. The problem in world readjustment which our youths must face in the next half century will demand not only a measure of give and take of which we now little dream, but also a disinterested and whole-hearted service of the nobler sort. Getting rid of provincialism and the claiming of a world outlook are not only necessary to the citizenship of the future world state, but are also the absolute requirements for world service.

The implication of all this for religious education is apparent. We must train a people for citizenship of a spiritual sort in the world-wide kingdom of God. In this world kingdom, our sectarian boundary lines will be less marked than the more or less mechanical boundary lines of the present states in a reconstructed Europe. The meaning of the Fatherhood of God and the brotherhood of man will expand and deepen just as we include in our sympathy, understanding, and love every man in God's world. Religious education for the future must give our people something more than a backward look. While preserving to the full our rich heritage from the past, our minds will be set upon the present and the days to come. Our goal will be the preparation for the great living of the future, toward which we shall apply a correct understanding of the life of the past. Our spiritual citizenship will be set four square on the earth, in the countryside, in the villages and the cities, where God's people dwell. This citizenship will involve the Christianizing of every normal human relation. The socializing of religion will lend new emphasis to the pedagogical axiom that we learn by doing, for men are social, and their normal activities are always in relation to others. The age of individualism has definitely passed. We have done with its easy falsehoods. It was economically wasteful and it found no justification in psychology. It was a faith tolerable, perhaps, in an age of pioneers.

Membership in our churches will become something more than abnormal social relationships. The Bible will be more highly prized as the unique record of God's revelation to man, but will cease to be studied and loved as the exclusive revelation of God to his world.

The one great thing which the present world situation demands of our religious education is a modification of the curriculum to include training in world-kingdom thinking and service. It is increasingly apparent that this can never be accomplished by making it a side line to a regular curriculum. It must become the dominant purpose of all of our religious education and the burden of every Christian home and religious teacher.

WHAT, THEN, IS THE CHURCH'S PROBLEM OF MISSIONARY EDUCATION?

1. It is more than the Home Mission Board interesting people in home missions, and the Foreign Missionary Society bringing to their attention foreign missions. From an educational standpoint these two great necessary administrative distinctions should not be emphasized. Aside from the fact that the distinctions themselves are rapidly disappearing, we should remember the help which goes out from the individual to both enterprises arises from the same fundamental human impulses. Missionary education should see to it that the individual's missionary interest touches all of his life from the center to the circumference of its influence.

2. It is more than teaching the manners and customs of foreign peoples. "Foreign" in this connection may refer to all of those persons whose habits of life are different from ours, wherever they may live. There are people who are "foreign" to us who live in our own community. No such facts as the wearing of different kinds of clothes, or the eating of peculiar food, constitute the ground on which one should form his attitudes toward foreign people and the basis of an appeal for them to change their religion. Many so-called missionary lessons have never gotten beyond description of "peculiar manners and customs," many of which may be much better than our own.

3. It is more than securing volunteers for vocational missionary work. After all of the missionaries who may ever be needed for the evangelization of the world are secured and commissioned unto their work, there will still be left the millions whose attitude one to another in all of the varying vicissitudes of life must be determined by missionary education. In a true sense the church's problem of missionary education is making a missionary out of every man. In the midst of the world's unsolved human needs there is a call that comes from the burdened heart of Count Zinzendorf in his desire for the *Unitas Fratrum*.

4. It is more than a promiscuous campaign for money or meeting the exigencies of a particular situation. We do not mean that the appeal for money is not to be emphasized. The church has only just begun to realize the possibilities of the Christian use of money. Especially with children and boys and girls, the emphasis on raising money by various methods for particular purposes overshadows and takes the time of real training in habits of systematic giving, and the ideals of Christian stewardship which in adult life will make it possible with much more ease and joy for these same boys and girls to meet the demands made upon them.

5. It is more than imparting knowledge of the missionary work of one's own denomination. There are some movements and great names in missionary history which have proclaimed a common heritage for all Christians. There will be opportunities in life when our impulses to help and to work must reach beyond the domains of our own particular communion. Missionary education must impart the knowledge and in-

spiration of the whole body of Christ at work in the whole world, and in doing so may not lessen denominational loyalty and confidence.

6. The church's problem of missionary education is the development of the missionary life and spirit in every Christian at home and abroad. It means the recognition of the essential oneness of "Christian" and "missionary." Missionary education must see to it that being a Christian is identical with having Christ's breadth of sympathy, intellectual outlook, and social values.

INDEX

Abraham, 253
Action and right feeling, 101
Adams, Joseph S., 27
Addams, Jane, 77
Adolescence, loyalty in, 202; significance of, 299ff.; later, 340
Adult Religious Education Conference, 377
Adults, 371ff.; expression of loyalty, 203
Agar, F. A., 143
Altruism, instinctive, 95; stages of growth, 97; international, 109
Ames, Edward S., 56
Amos, 253
Anniversaries, educational value of, 190
Athletics, cooperation in, 131
Avery, L. B., 23

Babu Keshub Chunder Sen, 52
Bagley, W. C., 243
Bible and Missionary Education, 249ff.; as educational material, 249; inspiration of, 258
Biography, missionary, 240; classified, 240; as educational material, 241; value of, 304ff.
Bolten, F. E., 78, 102, 104
Bourne, H. E., 244
Bowne, Borden P.—The essence of religion, 210
Brotherhood, 66, 88
Brown, A. J., 123
Brown, E. E., 120
Bryce, James, 109
Budget, unified, 161ff.
Butler, Nicholas Murray, 33

Campbell, Vera, 16
Caste, in America, 85
Charity, appraised, 225
Children, missionary education of, 267ff.
Children's interests, 268, 272, 274
Christian flag, origin, 182
Christian flag salute, 184
Christian Science, 19
Christian Stewardship, 165ff.
Christmas giving, 129
Church and industry, 360
Church and recreation, 358
Church, Early Christian, 20f., 252, 257
Church History, a field for study, 185
Church, ideals of, 342
Church, the, a community force, 108
Citizenship, 376, 395
Coe, George A., 25, 285, 299

Commerce, 392
Commercialized vice, 359
Community study, 326, 350ff.
Community, the, 30; celebrations, 55
Companions, choice of, 49
Consular service, 393
Cooley, Charles H., 88
Cooperation, learning ways of, 115ff.; need of among churches, 115f., 120; defined, 117f.; in new Home Missions, 122; methods of training, 123f.; in the home, 124; on the playground, 129; in the public school, 125; in industry, 126; in agriculture, 127; training for through the church, 127ff.; moral significance of, 136
Copping, Harold, 188
Crain, H. L., 88
Cronkhite, L. W., 169
Current Events, 189
Curtis, H. S., 125, 200

David, 253
Davis, S. F., 161
Democracy in Church Groups, 221
Denney, James, 252
Dennis, James S., 26
Discussion method, 223, 327
Dods, Marcus, 304
Douglass, H. P., 122
Dramatics, educational, 80ff.
Duplex envelope, 157

Earp, E. L., 99
Easter Program, 188
Edinburgh Conference, 137
Education, defined, 23f.
Educational Dramatics, 80ff.; for young people, 324
Egoism, 96
Elijah, 253
Emotionalism in religion, 213
Emotions, Lange-James theory of, 102
Environment, as material, 237; of children, 267
Evans, Robert, 27
Everyland, 295
Experiences, as material, 235

Fahs, Sophia Lyon, 305ff.
Family, the, 25ff.; maintenance of, 28
Farrar, Dean, 252
Federal Council of Churches, 107
Finance, Church, 143ff.
Flag, use of, 182; salute, 184
Folk Lore, 278
Foreign students, 395
Friendliness, significance of, 43ff.; basis of, 48; cultivation of, 49ff.
Frayser, Nannie Lee, 287f.

Gang age, 311
Gary schools' discipline, 220
Generosity, 143; training in, 168; among children, 290
Giving, among Juniors, 291; among adolescents, 309
God, revelation of, 254; the Father, 280

Griggs, E. H., 77

Habit formation, 286
Hall, Charles Cuthbert, 34, 52, 250, 251
Hall, Katherine Stanley, 54
Harnack, Adolph, 20
Harrison, Elizabeth, 73
Hartshorne, Hugh, 147, 192
Helpfulness, development of, 95ff.; motive of, 98; expression of, 103; effective, 103; test of, 104; among boys and girls, 292
Hero story, 292
Hero Worship, 185, 220, 301
Hinduism, 52
History, as material, 242
Holiday celebrations, 192
Home-making, 363
Honesty in business, 217
Honor, 217
Horne, H. H., 73, 77, 96, 101, 105, 284
Horton, R. F., 248, 258
Hosea, 253
Hospital visitation, 354
Hubbard, Ethel Daniels, Under Marching Orders, 187
Hutton, J. Gertrude, 272
Hymns of loyalty, 186

Ideal, defined, 182
Ideals, of justice, 220; personal, 302; illustrated, 303
Imagination, social, 77
Immigrants, 47, 71, 236, 357, 394
Industry, 30; and foreign missions, 33; cooperation in, 126; reconstruction of, 360
Instincts, gregarious, 46; social, 68
International justice, 218
International mind, 33
Isaiah, 253
Israel, history of, 254

James, William, 24, 66
Jefferson, Charles E., 31, 35
Jeremiah, 253
Jesus, attitude of, 21f.; followers of, 251; as an example, 248; as an ideal, 249; attitude of toward race, 250; teachings of, 251, 256; death of, 257; the Helper, 280; decision for in adolescence, 312
Jonah, 256
Jones, L. H., 382
Jones, John P., 52
Justice, in industrial order, 32; defined, 214; not absolute, 214; administration of, 217; development of, 220; through love, 218; through play, 220; and democratic control, 221

Kent, C. F., 254
Kent, Willys Peck, 66
King, Henry C., 48, 74
Kingdom of God, loyalty to, 180; as a Cause, 181; idealized, 184, 194
Kinney, Bruce, 20
Kirkpatrick, Edwin A., 46, 68, 301, 310
Kollock, Fanny L., 274

Lawrence, Edward A., 27

Leadership, 312, 396
Legislation, 229, 361
Livingstone, David, his faith, 182; life of, 315
Loisy, M. Alfred, 94
Love and justice, 218
Loyalty, to home, 27; divided, 177; training in, 177; to ideals, 177; defined, 178, 180; of Jesus, 181; training in, 181; contagion of, 181; and worship, 197; through play, 200; of youth, 202; expressed in service, 202; and service, 203; to Jesus Christ, 302

Macdonald, Duncan B., 19
Mackay, Alexander, life of, 316
Markham, Edwin, 49, 227
Marriage, 27, 363
Martin, Henry, life of, 304
Materials of missionary education, 235ff.
Mathews, Shailer, 28
McConnell, Ray M., 96
McMurry, Charles, 304
Memorial Tablets, 197
Memory work, 289
Men and missions, 377
Mendenhall, Susan, 272
Micah, 253
Millikin, B. C., 345
Mills, H. A., 342
Missionary, popular conception of, 17; defined, 17f.; spirit of, 21f.; characteristics of, 22
Missionary Education, relation to religious education, 7ff.; in the Sunday school, 8; process of, 22; aims of, 36; material of, 235ff.; problem of, 398ff.
Missionary Education of Children, 267ff.; aims of, 268; place of service in, 269; method illustrated, 270; stories for, 271; place of activity in, 272; helpfulness illustrated, 273; use of stories in, pictures and objects in, 278; nursery rhymes, 278; place of play, 279; cautions, 280; helpfulness, among children, 269; stories for children, 271
Missionary Education of Girls and Boys (9 to 12 years of age), 285ff.; junior characteristics, 285; aims in, 286; new interests, 286; formation of habits, 286; significance of preadolescence, 287; memory period, 289; material for, 290, 293; attitude toward property, 290; habits of giving, 291; girls' and boys' organizations, 291; stories of heroes, 292
Missionary Education of Girls and Boys (13 to 16 years of age), 299ff.; significance of adolescence, 299f.; aims in, 301; hero worship in, 301; methods of, 302ff.; missionary biography in, 302ff.; materials for, 305; service activities in, 309; obedience to law, 310; rights and duties, 310; organizations for, 311; gang age, 311;

example of teachers, decisions for Christian life, 312
Missionary Education of Young People, 319ff.; characteristics of young people, 319f.; aims in, 321; impression through expression, 321; significance of new social relationships, 321; altruistic tendencies in, 322; self-realization in, 322; young people's activities, 322ff.; educational dramatics in, 324; teacher training in, 325; community work, 325; organized activities, 326; the discussion method, 327; methods of teaching in, 327ff.; use of Bible in, 332
Missionary Education of Young Men and Women, 341ff.; significance of later adolescence, 340; aims in, 341; mission study in, 344; place of service in, 347; doubts and doubting, 348; social service in, 349, 353ff.; social study in, 350ff.; organizations for, 356; opportunities for social work, 356; Christianizing industry, 360; responsibility of citizenship, 361; marriage and homemaking, 363
Missionary Education of Adults, 371ff.; significance of adult life, 371f.; aims in, 373; place of action in, 375; characteristics of adult life, 377; place of organization in, 379; habits of mature minds, 380; peculiar methods of, 381; self-realization in, 382; the dominance of spiritual convictions in, 383
Missionary Heroes, 220
Mission Study, 344
Mohammedanism, 19
Monuments to Heroes, 190
Mormonism, 19
Motive, 98
Münsterberg, Hugo, 23, 102

Need, appreciation of, 98; community, 99; presentation of, 100; universal, 101
Norsworthy, Naomi, 378
Nursery rhymes, 278

Objects, use of, 278
Open mindedness, 222

Patience, 52
Paton, John G., life of, 306
Patriotism, 31; and loyalty, 179
Peabody, F. G., 251
Personal evangelism, and social service, 343
Personality, growth of, 301
Pictures, use of, 278, 280
Pitkin, Horace Tracy, memorial tablet, 197
Play, 54, 200, 279
Poole, Ernest, 318
Portraits, of heroes, 187
Prayers, social, 121
Pre-adolescence, 285, 287
Prejudice, 50, 54
Prison work, 355
Program for Easter, 188

First motive of Ch. Mis Ed. p 98

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